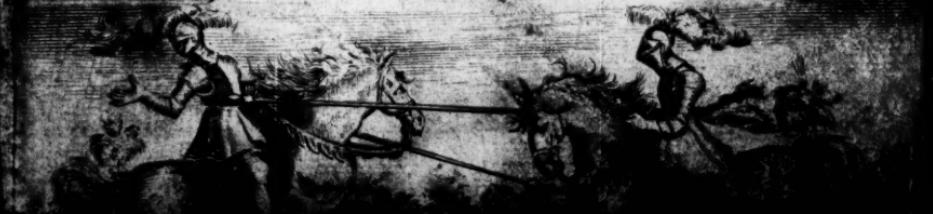


The Honourable S<sup>r</sup> JAMES SEY  
Knight and Baronett Lord Cheife  
Justice of The Kinges Bench &c.  
I. Payne sculp.



The Honourable S<sup>r</sup> JAMES SEY  
Knight and Baronett Lord Cheife  
Justice of The Kinges Bench &c.  
I. Payne sculp.



THE  
INFALLIBL  
TRVE AND ASSV-  
RED VVITCH:  
OR,  
THE SECOND EDITION  
OF THE TRYALL OF  
WITCH-CRAFT.  
SHEVVING THE RIGH  
AND TRVE METHODE OF  
THE DISCOVERIE:  
WITH A CONFUTATION OF  
ERRONEOUS WAIES, CARE-  
FULLY REVIEWED AND  
more fully cleared and  
~~Augmented~~

By JOHN COTTA, Doctor in Physick.



LONDON,

Printed by I. L. for R. H. and are to be sold at  
the Grey-hound in Paul's Church-yard.  
1625.

THE  
INFALLIBILITY  
TRUE AND ABSOLUTE  
REDACTED  
THE SECOND EDITION  
OF THE TRIAL OF  
WILHELMUS  
SHAWING THE RIGHTE  
AND TRUE METHODE OF  
THE DISCOURSE  
WITH A CONFESSION OF  
LONDON AND WARRE, CARPENTER,  
FARREY REA AND WADDE  
done by himselfe  
by John Cotta, DeGottin Printer  
LONDON





## The Printer to the Reader.

**H**E Author perceiving his former Tra-  
state or first edition thereof, either not  
diligently read, or not truly by many  
men vnderstood, he hath now by a se-  
cond edition thereof offered more ease  
and light vnto such as are willing to  
search after truth, both by the addition  
of many things before omitted, as also by this plaine direction  
vnto all the most speciall points in the whole Treatise, as fol-  
loweth,

### The contents of the first Chapter.

1. How Knowledge doth come unto man.
2. How mans Knowledge is confined and limited.

### CHAP. II.

1. That many things are hidden from the Knowledge of all men indifferently by the decree of God and Nature.
2. That many things are revealed unto the industrious learned, which are hidden from the slothfull and unlearned.

### CHAP. III.

That Witchcraft cannot bee discovered or knowne, but by the common waies and meanes of all other Knowledge and discouery.

### CHAP. IIII.

1. The Knowledge and power of Spirits, how exceeding the Knowledge and power of man.
2. Good Spirits and euill Spirits how discerned.

### CHAP. V.

That the diuell doth and can worke alone without the association of a Witch.

THE  
INFALLIBILITY

TRUE AND ASSAYED

RED MITCH:

THE SECOND EDITION

OF THE TRAILE OF

MICHAEL

SHEAVING THE RIGHTE

AND TAKING MONTES OF

THE DISCOURSE

WITH A CONFUTATION OF

ERRONIOUS WAYS,

FALSE REASONING AND

OTHER FALSY ARGUMENTS

Adversary

By Iohn Cotta, Doctor in Physique



LONDON.

Printed by J. & J. D. for A. & C. G. 1611.

1611.



## The Printer to the Reader.

**H**E Author perceiving his former Tra-  
state or first edition thereof, either not  
diligently read, or not truly by many  
men vnderstood, he hath now by a se-  
cond edition thereof offered more ease  
and light vnto such as are willing to  
search after truth, both by the addition  
of many things before omitted, as also by this plaine direction  
vnto all the most speciall points in the whole Treatise, as fol-  
loweth,

### The contents of the first Chapter.

1. *How Knowledge doth come vnto man.*
2. *How mans Knowledge is confind and limited.*

### CHAP. II.

1. *That many things are hidden from the Knowledge of all men indifferently by the decree of God and Nature.*
2. *That many things are revealed unto the industrious learned, which are hidden from the sloshfull and unlearned.*

### CHAP. III.

*That Witchcraft cannot bee discouered or knowne, but by the common waies and meanes of all other Knowledge and discouery.*

### CHAP. IIII.

1. *The Knowledge and power of Spirits, how exceeding the Knowledge and power of man.*
2. *Good Spirits and euill Spirits how discerned.*

### CHAP. V.

*That the diuell doth and can Worke alone without the association of a Witch.*

## CHAP. VI.

1. The Diuell associating with a Witch.
2. A Witch apparently discovered by the Conduct of the one-ward sense, and testimony thereof.
3. That the Diuell playeth the Iugler in many things, seeming to raise the dead, to transforme into Cats or Dogs, or other Creatures, to present the same body in two distant places at the same time.
4. The difference betweene things merely imagined or fancied, and things really offered unto the one-ward sense truly discerned.
5. That which is supernaturall or spirituall, may be discovered by the outward sense.
6. How the counterfeit miracles of the diuell may be discerned from the true miracles of God.

## CHAP. VII.

1. An assured Witch by evidence of reason convinced.
2. All Spirits that are enquired at, are Devils.
3. Witches may be detected by professedly undertaking, and upon promise or covenant performing revelations and discourses about the power and knowledge of man.
4. All men in whom the Diuell doth exercise supernaturall workes or miracles, or by whom he doth utter supernaturall revelations, are not simply therefore by necessary consequent of reason to be esteemed. Witches but with some few considerations which therewith conioyned and dewly weighed may infallibly prooue their guilt thus: He that undertaketh revelations or workes which are truly found supernaturall, and cannot either prooue them to be of God, nor to be imposture, nor to be imposed upon him by the Diuell without his will, allowance, and liking thereof, that man by certaine Demonstration is a Witch or Sorcerer. What Witchcraft is, manifestly described.

## CHAP. VIII.

1. The divers kinds and manners wherein Witches receive knowledge from spirits, as Astrologers, as Wizards, as Physitians.

That the Diuell can both inflict diseases, and cure where God permitteth.

### CHAP. IX.

That since Imposters doe counterfeit Witches, and under colour of imposture, Witches may hide their discouery, it is fit that diligently the Magistrate inquire into Imposters.

### CHAP. X.

1. Whether the diseased are bewitched, when and how it is certainly to be knowne, when not, and when men ought to rest satisfied in desiring satisfaction therein.
2. The markes of Witches vulgarly reported, and by oath deposed to be found in their bodies, how to be tried and knowne from all naturall diseases, among which many are very like unto them.
3. The necessitie of consulting with the Physsion not only therein, but in all diseases supposed to be inflicted by the Diuell.
4. How farre the vulgarly esteemed confession of a supposed Witch is of validitie to proue her a Witch.

### CHAP. XI.

That Witches may be produced unto the barre of Justice two waies, first for manifest workes of Sorcery witnessed by the sense: secondly, for revelations aboue the possibility and power of man.

### CHAP. XII.

1. Presumption and probabilities against suspected Witches.
2. That Witchcraft is a finne or crime which ought to be detected by testimony and by manifestation thereof to sense or reason.

### CHAP. XIII.

That men ought not to seeke the discouery of Witches by unwarri-  
and meanes vioide of reason, or superstitious.

### CHAP. XIV.

Castigging Witches into the water, scratching, beating, whether any al-  
lowed triall of a Witch.

### CHAP. XV.

1. That revelations by the bewitched in their fits or trances are no sufficient proofe against a Witch.
2. That the declaration by the bewitched of secret markes in the bodies of suspected Witches are not iustifiable to be admitted as any true or allowable convictions.
3. That the healing of the bewitched by the compelled touch or action

*Action of the supposed Witch is no reasonable accusation against any man, as therefore a Witch.*

*That there is no more necessary of a miraculous detection of Witchcraft, than of any other as hideous and abominable sinne.*

3. That the miracles and detections of crying and bodeous sinnes by  
visions and apparitions cannot certainly or assuredly be ma-  
nifested to be of God, and therefore simply in themselves, though  
revealing truth they are not to be trusted or credited alone, but  
so farre forth as they doe point unto, or occasion iust and rea-  
sonable inquisition.

The conclusion of the whole Treatise inferring the two sorts of most-  
wretched Witches generally thorow the whols worke intended and  
by Demonstration made evident, to be the same, against whom  
the Law of God was directed, as also that there is no other  
triall of those Witches, but the meanes and waies in this Tre-  
atise before mentioned.

Earl of Westmoreland

TO



# TO THE RIGHT HONOURABLE, SIR

JAMES LEY KNIGHT and  
BARONET, Lord chiefe Justice of  
ENGLAND, and to the rest  
of the Honourable, Right Reue-  
rend and worthy Judges.

**R**I G H T Honourable Lords; I formerly Dedicated a small Treatise vnto the Honourable Societie of the reuerend Judges, who then filled the awfull seates of Law and Iustice. I aduenture the second time to present it, reuiewed, augmented, and cleared from some part of that darknesse which haply hath hitherto clouded it from bright acceptance. Information tending vnto-truths discouerie, though from the meanest wit or person vnto your Lordships, cannot be vnacceptable, whom Law doth make the Sentencers of Trueth; which is the Soule and Sentense of the Law. The matter and subject propounded is not trifling or unworthy, nor can be any disdaine vnto Noble great-  
nesse;

## *The Epistle Dedicatore.*

nesse ; nor is vnto any Honourable order more proper then to your Lordships. Indeede the difficultie of the matter presseth a studious consideration, an orderly continuall linking and holding together of all materiall circumstances vnto the maine scope, a faithfull and strong memorie, quicknesse of apprehension and solide iudgement , but in the end vnto such as are industrious and desirous of Trueth , will yeeld a delightfull and thanke-worthy compensation thereof. I presume not to direct or prescribe,nor doe purposely oppose any other different opinion , but inoffensiuely tender my owne vnto the publique good, and hauing meereley deuoted it vnto truth ; doe humbly submit it vnto your Lordships, the vowed Patrons of right and truth :

*Your Lordships in all humble  
dutie and desire ,*

JOHN COTTA.

To



TO  
THE RIGHT  
HONOURABLE S.  
EDWARD COKE KNIGHT, Lord  
chiefe Justice of ENGLAND, one of the  
Lords of His Maiesties most Honourable Privie  
Councell, and to the rest of the Honourable right  
Reuerend and worthy luges.

Iight Honourable Lords, where  
according vnto the direction  
of good lawes, gracious So-  
ueraignes nobly rule, and  
loyall Subiects freely obey,  
there the Common-weale,  
which is the common good  
of both, produceth the most roiall, happy and sta-  
bleMonarchy. If euer any Kingdome hath becene  
fortunate, to giue a true mirror and example of this  
happinesse, this famous Island hath becene therein  
incomparabile, wherein so many peisant Monarchs,  
successiuely swaying this Emperiall Diademe, ac-  
cording vnto the ancient Lawes and Customes of

A this

*The Epistle Dedicatore.*

this Nation, haue so many hundredes of yeares governed this mighty people in peace and honour at home, and victoriously led them in triumphant warre abroad, as by the glorious trumpe of forreine and domestické fame and Historie is not obscure. The splendor of this truth, the iniurious aspersion of insufficiencie in our English lawes, cannot without shame or blushing guilt behold. Notwithstanding, since in some few things to bee wanting, was neuer as yet wanting in the most exquisite lawes, Policie and State that euer hath beene, and since the Law of God it selfe (though perfect in it selfe) through humane imperfection in the true perfection was neuer yet seene, giue mee leaue through all lawes and Countries in one particular to wonder at their generall defect. What Law or Nation in the detection of Witches, and Witchcraft, hath as yet euer appeared competent, or from just exception exempt? How vncertaine are among all people differing iudgements? Some iudge no Witches at all, others more then too many, others too few by many, in so opposite extreames, so extreamely opposite: I doe not presume to prescribe how a law may become more absolute or perfect, I onely labour & enquire to learne. Among many generall directions by different Authors, diversly published, concerning the perfecting of particular lawes, (as fatre as perfection is possible vnto humane frailty) *Demosthenes* in his second Oration against *Aristogiton*, in my thought doth seeme to equall (if not exceede) the most exquisite. Three

*The Epistle Dedicatore.*

things saith he (as may be plainly out of the fore-named place collected) doe concurre vnto the vp-right constitution of euery complete law, whereby it may be held sacred and inuiolate. The first is, that it be ~~opus regis sapientie~~, that is, that it be the ordinance and gift of God. Secondly, that it be ~~opus regis sapientie~~ ~~opus regis sapientie~~, that is, the sage and iudicious decree and counsell of the most wise and prudent. The third is, that it be ~~opus regis sapientie~~, that is, the vniuersall consent of the whole state, Citie or countrey. Certainly, the true cause of the forementioned generall lamenesse, and confusion of Lawes in the proposed case of Witch-craft consisteth herein. First, for that men haue not as yet sufficiently searched the holy Scriptures to finde out that ~~opus regis sapientie~~, that is, what is the ordinance of God therein. Secondly, for that men haue not seriously consulted with that wisedome and prudence, which by the light of nature and reason Almighty God hath left discouerable and allowed to be iustly and truly deemed, ~~opus regis sapientie~~ that is, the sage counsell, determination and decree of the most iudicious, prudent and wise men.

When these two are met and are agreed; namely, the ordinance of God, and the vpright and sincere counsell of the most holy, prudent and wise men, purposely studied, and without superstition exercised therein: then will the happy harmony of all mens hearts become easilly tunable thereto, which is, ~~opus regis sapientie~~, that is, the common consent of Prince, People, and Countrey. Vnto this faire

*The Epistle Dedicaturie.*

workē and building of God : let it not seeme presumption, that I offer this my Moyrie of desire, and good will. I know that in this subiect, many ages of learned Authors, haue endlesly varied, many famous Writers haue bin branded with infamous errors, many excellent wits haue run themselues almost out of their wits, & those who haue best deserued, their trembling pens haue niggardly dropped, & timorouslly pointed out any fully, or firmly auouchēd certainty. It is notwithstanding no breach of rule of modesty, but my bounden duty, vnto the accomplishment and honour of truth, to adde what-soever in my vtmost endeauour may be conduicible. Neither would my many conflicts, with difficulties in this kinde, hold me excused, if so oft spurred, or rather galled, by so frequent exercise, practise and conuersation, with persons in so diuers extraordinary manners afflicted, and supposed bewitched, it should awake no answerable dispatch or display therein. Let it then seeme no wonder, that a man (though lesse then the least among men) who hath not onely as studiously as others laboured the same particular, and as diligently therein obserued, but hath farre more happily bin fortuned then others, with frequent matter, and occurrents worthy obseruation, and hath also beene more plentifully gratified with opportunitie, to inrich his vnderstanding with variety and worth of obiects, instructing his reason, and confirming his experience: Let it seeme no wonder (I say) that a meane wit, thus beyond others furnished thereto, may aduenture amiddest

*The Epistle Dedicatory.*

so many doubts and ambiguities, wherewith so many workes haue beene formerly intangled and perplexed, to auouch and prooue certainty, and demonstration. In this subiect of Witch-craft, by better meanes aduantaged, if beyond former times or Writers, I haue haply proposed a more direct and certaine Module and Methode of iudging therein, I doe not thereby arrogate vnto my selfe, but attribute vnto the meanes, nor derogate from others, whom if the like contingence of the same helpes, had as freely and friendly affronted, and the like facilitie had opened as ready accesse, I acknowledge in the guilty sense of my owne exiguitie (whether in the outward beauty of words, or inward substance of vnderstanding) it had beene easie for any man to exceed with so good meanes this so euill meanenesse of my performance. Since then (Right Honourable Lords) the subiect it selfe, and a pertinent and peculiar vse therein, doe point vnto your Honours the propertie of this Dedication, vnto whose tribunall the Lawes of God and men appeale against that foule abominable sinne, let it not be censured pride or presumption, humbly to present vnto your Lordship that consideration and resolution which beyond my merit or desert, Occurrents haue freely administred vnto long-distracted meditation. If there may appeare therein ought aduancing truth, or serviceable vnto the Common-weale, vouchsafe for those good respects, it may be gracious in your eyes, acceptable and worthy your noble fauours and protection,

*The Epistle Dedicatore.*

against the iniurie of aduersé obdurate custome,  
ignorance, enuy, and the vulgar indignation of  
common receiued and deceiued opinion. In the  
meane season, my deuoted heart shall deuoutly  
pray vnto Almighty God for your Lordships long  
life, the multiplication of many happy daies, re-  
doubled honour in your seruice of God, your King  
and Countrey, and after this life, that life which  
euer lasteth.

*Your Lordships, in the most humble desire,  
and tender of his deuotious seruice and  
obseruance.*

JOHN COTTA.

---

TO



## To the Reader.

**I**ngeous Reader, in this subiect of Witch-craft which I here present unto thee, thou art not ignorant, what obscuritie, difficultie, difference, contrarietie and contradiction hath among Authors and learned men in all ages arisen. From the offusion of generall ignorance, or superstitious blindnesse herein, willing to withdraw the vulgar illusion; I haue endeauoured Demonstratiuely to declare what portion of some more certainty in such uncertainties, God & Nature hath destined and allowed. It is not any worth either arrogated unto my selfe, or derogated from others, but my studious desire and vehement affection in this particular, together with some speciall experience and paines upon diuers occurrents, and occasions extraordinarily hapning, that hath drawne me forth to offer my opinion as the widdowes mite, more happily in good will, and hearty affection, then in true value or deserued esteeme. If it may only giue occasion unto a more exquisite pensell, it is the heighth of my intention, and a complete recompence of my endeauour. For this cause, and for common easie reading and apprehension, I haue purposely auoided, and discontinued the smooth thrid of a continued laboured stile, and haue for the most part preferred and inserted a plaine texture, of a more vulgar and carelesse phrase and word. The envious haply may cauill, that

## To the Reader.

that a Phyſition out of his owne ſuppoſed preceſts, ſhould  
ruſh into ſacred liſts, or enter upon ſo high points of Di-  
uinitie, as by an unauidable intercurrence, doe neceſſari-  
ly inſert themſelves in this propoſed ſubiect. Diuinitie it  
ſelue doth herein anſwer them. In the theory of Theolo-  
gie, it is the dutie and praife of euery man, to be without  
curioſtie fruitfully exerciſed.

For as touching matter of Diuinitie, as it falleth out, or  
is incident in the diſcourse of this ſmall Treatife, I onely  
propound ſuch reaſons and conſiderations therein, as in  
common are allowabla and commendable in euery Chriſtian  
man, and therein I doe neither uſurpingly controule  
others, nor conrontingly conclude my ſelue, but willingly  
ſubmiſt unto the graue cengeure and dictature of the lea-  
rned and reverend Divine. If therefore (good Reader,) I  
haue here publiſhed or communicated unto thee ought  
thankes-worthy, as it is by me freely intended unto thee;  
ſo let it not from me be unriendly extended by thee. If I  
haue in ought erred, let it be thy praife and goodneſſe to  
make thy uſe thereof without abuse. If thou haſt former-  
ly thought amiffe, and doeft herereade that is more right,  
be not afhamed to acknowledge thy better knowledge. If  
then liſt not to know, then know, that truſh ſhall iudge  
thee, and iuſtifie her ſelue without thee.

Thy well-willing friend.

JOHN COTTA.

THE



# THE TRIALL OF WITCH CRAFT:

Shewing, the true and right Me-  
thode of the Discouerie.

## C H A P. I.

*Of naturall knowledge, and how it is solely acquired, either by Sense, or Reason, or by artificiall and prudent coniectation.*



S there is one onely Infinite, which hath created all things finite : so is there one onely finite, most nearely like vnto that Infinite, which is wisedome and knowledge in men & Angels. The knowledge which is giuen to Angels, is only knowne to God & Angels. The knowledge which is given to man, is knowne by man, limited, measured and confined. It is therefore by the most wise Philosophers and fathers of former times, & the Sages of later times and ages agreed, by a generall consent & harmonie of the same truth, that all things which are allotted man to know or vnderstand, are by two waies, or instruments solely to be archived or hoped. The first of these is the inward vnderstanding: the second is the outward sense. The vnderstanding hath knowledge diuers waies. First immediatly, by an inbred idea: & an understanding of certaine generall notions cogitated into all men.

men, and in them, and with them borne. This, though intellectual, may bee in some sort assimulated vnto that naturall instinct in bruit creatures; by which, when they come first into the world, yet immediately by the direction of Nature, they refuse, and flee from that which is euill and harmefull, and seeke and know that which is needfull vnto their life and preseruation. Secondly, the vnderstanding hath knowledge by ratiocination, by the discourse and vse of reason. By this ratiocination, we doe in many things

b Omnis syllogismus, vel gaine a b certainty of knowledge; in other some a probability and likelihood onely of certainty, yet oft-times recta ratiocinatio est vel in a very great neerenesse c and affinitie with certaintie. demonstrati- Knowledge likewise commeth by the outward senses, us, vel diale- which doe certainly and vndoubtedly informe the vnder-  
tika, Aristot. standing concerning their feuerall proper obiects, where lib, Analyt. the facultie is sound, and the instruments of sense, and the

c Dialecticus outward meanes of conueyance are rightly disposed. Among these fve senses, the sight and hearing, the eye and eare, are the most excellent and chiefe wayes of multi-  
tio ex propo- sitionibus Di- application and increase of naturall knowledge. Besides these  
lecticis, vel wayes of knowledge; namely, the inward and the outward  
probabilibus, sense, there never was, nor euer can be enumeration of any  
licet non cer- tainty demon- stratus, syl- logismus, ca- men vera in- dictia consti- guit, ideoq; est verarum opi- nionum fons, Aristot. ibid. d Hinc Sylo- gismi perfecti & imperfecti ratio ex Ari- stot.  
vndoubtedly in their very first thought or mention do proue themselves, & at the first consideration or sight are evident vnto all men; or such as are directly inferred and necessarily proued by other positions, or such as by prudent ghesse onely and likely conjecture give a faire probability of truth and certainty. Such things as immediatly proue themselves, and are vndoubted, in their first view, are subiect either to the sense onely, or vnto the vnderstanding onely. Such things as are only proper to the sense, and thereto immediatly and properly subiect, are things scene, heard, touched, tasted, smelt; as colours, figures, lineaments, sounds, musike, hardnesse, softnes, drines, moisture, roughnesse, smoothnesse, sowre, sweete, diversitie of odours

with the true Discouery therof.

odours and the like; in which, without the vse of the five sens, men cannot be sensible or know any thing in this inferiour world vnder the heauens. Such things as are subiect vnto the vnderstanding onely, and not vnto the sense, and immediatly proue themselues, are generall notions and receptions, inseparably fixed in the vnderstanding of all men. Of this kind are these positions in Philosophie. All things that are made, haue their matter, out of which they were made, haue their speciall formes and difference, by which they are a part that they are: and lastly to that being, which they are, are risen from that which they were not. Likewise, these positions in Logicke: Euery proposition is true or false, affirmatiue or negatiue, and extendeth generally vnto all vnder the same kinde, or to some particulars, or to a singular, or is indefinite. Likewise, in Arithmaticke these: One is no number, one cannot be diuided, or is indiuisible; foure is more then two. Likewise, in Physike these: Euery man is sicke or healthfull, or a neuter: Contraries are cured by contraries, as heat by cooling, cold by heating, moysture by drying, drynesse by moysting. As in these named Sciences, so in all other; there are the like generall notions, immediatly at the first view prouing themselues vnto the vnderstanding, and euery man in common sense and reason, immediatly consenteth vnto their truth; and he that denieth it, or seeketh proofe therof, is esteemed iustly madde, or voyd of reason.

There are other things also subiect vnto the vnderstanding onely, which do not immediatly vpon the first view or consideration (as the former) proue themselues, but are proued by others more cleere and evident then themselues; as this proposition. The motion of the heauens is not infinite. This is not manifest vnto every man at first view, but requireth another more manifest then it selfe, to make it manifest thus: That which hath a certaine limited course, circumuolution and motion, cannot be infinite; but Astronomie for many thousands of yeares hath discouered the courses, periods, revolutions, and set perambulations of the heauens, and therefore the motions of the heauens cannot be infinite. It

a Materiaiam,  
Formam.  
Priuationem.

2. *The Triall of Witch-craft.*

men, and in them, and with them borne. This, though intellectuall, may bee in some sort assimulated vnto that naturall instinct in bruit creatures; by which, when they come first into the world, yet immediately by the direction of Nature, they refuse, and flee from that which is euill and harmefull, and seeke and know that which is needfull vnto their life and preseruation. Secondly, the vnderstanding hath knowledge by ratiocination, by the discourse and vse of reason. By this ratiocination, we doe in many things gaine a <sup>b</sup> certainty of knowledge; in other some a probability and likelihood onely of certainty, yet oft-times in a very great deerenesse <sup>c</sup> and affinitie with certaintie. Knowledge likewise commeth by the outward senses, which doe certainly and vndoubtedly informe the vnderstanding concerning their severall proper obiects, where the facultie is sound, and the instruments of sense, and the outward meanes of conveyance are rightly disposed.

<sup>b</sup> Omnis syllogismus, vel regularis, & recta ratiocinatio est vel demonstrativa, vel dialectica, Aristot. lib. Analyt.  
<sup>c</sup> Dialeticus syllogismus, vel ratiocinatio ex propositionibus Dialecticis, vel probabilitibus, licet non certa vt demonstratis, syllogismus, tam vera indicia constituit, id est verarum opinionum fons, Aristot. ibid.  
<sup>d</sup> Hinc Syllogismi perfecti & imperfecti ratio ex Ari-  
stot.

Among these five senses, the sight and hearing, the eye and eare, are the most excellent and chiefe wayes of multiplication and increase of naturall knowledge. Besides these wayes of knowledge; namely, the inward and the outward sense, there neuer was, nor euer can be enumeration of any other. For this cause the Philosophers haue diuided all things that are incident vnto mankinde, to know or vnderstand; either vnto such things as immediatly <sup>d</sup> in their very first thought or mention do proue themselves, & at the first consideration or sight are euident vnto all men; or such as are directly inferred and necessarily proued by other propositions, or such as by prudent ghesse onely and likely conjecture give a faire probability of truth and certainty. Such things as immediatly proue themselves, and are vndoubted, in their first view, are subiect either to the sense onely, or vnto the vnderstanding onely. Such things as are only proper to the sense, and thereto immediatly and properly subiect, are things seene, heard, touched, tasted, smelt; as colours, figures, lineaments, sounds, musike, hardnesse, softnes, driness, moisture, roughnesse, smoothnesse, lowre, sweete, diversitie of odours

odours and the like; in which, without the vse of the ffe sens, men cannot be sensible or know any thing in this inferiour world vnder the heauens. Such things as are subiect vnto the vnderstanding onely, and not vnto the sense, and immediatly proue themselues, are generall notions and receptions, inseparably fixed in the vnderstanding of all men. Of this kind are these positions in Philosophie. All things that are made, haue their matter, out of which they were made, haue their speciall formes and difference, by which they are a part that they are: and lastly to that being, which they are, are risen from that which they were not. Likewise, these positions in Logicke: Euery proposition is true or false, affirmatiue or negatiue, and extendeth generally vnto all vnder the same kinde, or to some particulars, or to a singular, or is indefinite. Likewise, in Arithmaticke these: One is no number, one cannot be diuided, or is indiuisible; fourre is more then two. Likewise, in Physike these: Euery man is sicke or healthfull, or a neuter: Contraries are cured by contraries, as heat by cooling, cold by heating, moysture by drying, drynesse by moysting. As in these named Sciences, so in all other; there are the like generall notions, immediatly at the first view prouing themselues vnto the vnderstanding, and euery man in common sense and reason, immediatly consenteth vnto their truth; and he that denieth it, or seeketh proofe therof, is esteemed iustly madde, or voyd of reason.

There are other things also subiect vnto the vnderstanding onely, which do not immediatly vpon the first view or consideration (as the former) proue themselues, but are proued by others more cleere and evident then themselues; as this proposition. The motion of the heauens is not infinite. This is not manifest vnto every man at first view, but requireth another more manifest then it selfe, to make it manifest thus: That which hath a certaine limited course, circumuolution and motion, cannot be infinite; but Astronomie for many thousands of yeares hath discouered the courses, periods, reuolutions, and set perambulations of the heauens, and therefore the motions of the heauens cannot be infinite: It

a Materiam,  
Formam.  
Privationem.

The Tryall of Witch-craft,

may here easily be obserued, how the first position being vn-  
able to proue it selfe, another more manifest doth giue it  
light, and doth deduce it vnto that, which doth so immedi-  
ately proue it selfe vnto common sense, and reason, and ob-  
seruation of all ages and times, that no idiot can be ignorant,  
or will deny it.

Thus hath bin manifested, how some things are immediat-  
ly vnderstood in the very first consideration & view: some  
are proued by themselues, some not proued by themselues,  
but made euident by others. As many things are in the for-  
mer kinds & seuerall maners manifested, and euidently pro-  
ued vnto reason, sense, or vnderstanding: so are there many  
things neither by themselues nor by other euident, neither  
to the vnderstanding and reason, or to the outward sense at  
the first apparent, but remaine ambiguous and doubtfull. In  
these things certainty of knowledge by manifest proofe fai-  
ling, there remaineth no other refuge, but prudent and artifi-  
ciall coniecture, narrowly looking & searching thorow pro-  
babilities, vnto the nearest possiblitie of truth & certainty.

From hence doe arise excellent vses and benefits vnto vnderstanding, though not so farre forth oftentimes gained, as  
is desired vnto all priuate ends, yet so farre forth, as maketh  
wise and vnderstanding men excell and shine before others.  
Hence it commeth to passe that in doubtfull cases, counsels  
and attempts, one man is seene and knowne to ouershine an  
other, as much as the glorious Sunne doth his ecclipsed si-  
ster, the Moone. Hence haue issued so many noble and he-  
roike Vertues; Sagacitie, exquisitnesse of iudgement, Pi-  
udence, Art, in the administration of high affaires. For, al-  
though in probabilities are no euident certainties, yet doe  
they so farre forth oft-times aduantage and aduance vnto  
the knowledge of certainty, that it is almost equall vnto  
certainty, and doth perswade and settle discrete resolution  
and disposition in all affaires. In this confisteth the height,  
the tope, the som of Art, and the perfection of all humane  
knowledge, aboue or beyond which, no man could euer soar  
or leuell. By this light onely the former mentioned meanes  
failing,

failing, is oft times gained much excellency of natural knowledge to man, beyond and without which the eye and sight of knowledge in man is sealed vp, his vnderstanding darkened, and cannot know many hidden thiags. And thus to him that rightly doth meditate and consider, it is vndoubtedly cleere and certaine, how the Creator and infisite Prince of all principles hath founded the beginning & end, the power and pesse of all knowledge, ypon one of the former waies of investigation, beside which there is no naturall knowledge to be expected. Philosophie as yet never found other \*waies \* Quod non vnto that infinite number of all Arts and Sciences, so admirably flourishing thorow so many ages of the world. For this cause the most excellent & prime Philosopher, Aristotle, a Scientia, reiecteth whatsoeuer canot be found by Sense, or proved by reason, as spuriouſ. Likewise Ptolomie hath bounded the true Art of Astronomie within *saturnum Physicum*, within a necessarie in Nature, and to distinguish it from superstition (whether curiositie vsually defileth or intangleth it) doth limit it *sui a convenientem naturae modum*, that is, within proportion and measure answerable to Reason and Nature. For this cause also, all true Philosophers haue determined the two onely instruments of all true Arts, to bee Reason and experiance, which Galen doth call the two legges whereupon the Art of Physike doth consist. And therefore in the second chapter of his *Finitiones medicae*, he saith, *Optimus est Medicus, qui omnia in Medicina recta agit ratione*, that is, hee who doth allthings in his subiect of Physike, according to right rule of reason, is the most excellent Phyſician.

From hence also all true Artists haue defined Art to bee, *Habitus cum ratione factius*, that is, a settled habilitie, and promptnesse of action, and operation according to reason. Vpon this ground others haue built other true rules and obſeruations, concerning true and lawfull Arts. Therefore (saith Galen) *ars non est ex ijs quorum neutquam est potestas*, *Iſagog. chap. 5.* that is, Art is not of such things as cannot be accomplished. Which is worthy noting, to distinguish prestigious and supposed Arts from true Art. To this o-

thers likewise haue added another obseruation, that is; that Art is employed about such things as are in reason profitable and not vaine. So saith Scaliger, exercit. 37 Sect. 31. *Ars non est de rebus inutilibus.* It is yet further obserued vpon the same ground, that true Art doeth not confound or cloud it selfe in mists, but reduceth vnto order, light and reason, things dissipate, confused, and out of order and reason (as Cicero affirmeth) *Ars res diuinas dissolutasque conglutinat, & ratione quadam constringit.* Vpon the same grounds diuers renowned common weales haue expelled all false and forged Arts: as, *Necromancy, Aeromancy, Geomancy*, with other sortiligious Diuinations. Vpon the same reasons, diuers Emperors, Kings, Kingdomes and Lawes, haue exploded, censured, and condemned all such as vnder pretext of the wholesome Arts of Astronomie, Mathematikes, and the like, haue runne into foolish curiosities, impostures, and deceitfull practises. *Institutian* the Roman Law-giver and Emperour, his lawes are extant to this purpose. Likewise *Tiberius* his Decrees for the expulSION of counterfeit *Mathematicians* and *Magicians*. And *Vlpian* in his booke *de Mathematicis & Maleficis*, testifieth the publication of their goods, and their ihibition by the Emperours from communion with other Citizens so much as in fire or water. And as Reason, good Lawes, Kingdomes, Nations, and Common-weales haue distinguished ingenuous, liberall, true and profitable Attes, and Sciences builded vpon reason, trueth and vnderstanding; from base, ignob'e, vnpofitable, needlesse, curious, and erronious Artes: so hath the holy Scripture both iustified, sanctified, and commended the one; and condemned, and nominated with rebuke and shame the other. The first is evident, *Exod. 3. verse 1, 2, 3, 4, 5, 6.* where Almighty God doeth testifie concerning the knowledge and skill of workmanship in gold, siluer, and stone, that hee gaue it by his Spirit vnto *Bezaleel*, and *Aboliab*, who were workmen according to knowledge and vnderstanding in that lawfull Art, profitable vnto the building of Gods house. The second

cond is manifest, *Actes 19. verse 19.* where it is in their due commendations recorded, that those who before used and practised vaine and curious Arts, when they were by the preaching of the Apostles truely conuerted, in token of their yndissembled repentance, they absolutely renounced and disclaimed their vaine learning , and openly burnt their booke, though valued at an high rate and rich price.

---

## C H A P. II.

*That no Knowledge can come unto man in any Art or Science,  
but by Sense or Reason, or likely and artificiall conjecture ; is  
proued by the Science and Knowledge of Physike in stead of  
all other Arts and Sciences.*

**N**ow for the better impression of that which hath beeene before said : that is, that nothing is or can bee detected, or is liable vnto mans knowledge , which commeth not vnto him by the helpe of Reason, the inward or the outward Sense, Demonstration, Ratiocination, or judicious and prudent Coniectation in reasonable likelihood : let vs examine any one particular, ingentious, liberall or lawfull Art or Science, in stead of many, and therein view, how by the former mentioned keyes, doores and entrances solely, are opened the wayes vnto their contemplations, study, and perfect apprehension. And if one Art or Science may bee sufficient herein, I thinke it most fit to choose my owne, because as to my selfe most prompt ; so vnto any other not vnprofitable. All diseases that happen vnto the body of man are either outward or inward, and therefore either seene by the eye, and deprehended by the outward Sense, or conceiued onely by Reason and the inward Vnderstanding. Inward diseases, and subiect onely vnto reason and vnderstanding doe sometimes appeare clearly and certainly to reason and vnderstanding ; sometimes they doe not appearre certaine, or by certaine notes or signes, but by likely markes onely, which are the grounds of artificiall conjecture.

And

And as some diseases are apparent to outward sense, some evident to inward reason, some by artificiall conjecture onely in learned, exact search and perquisition pursued vnto their discouery : so also are many diseases hidden from all these wayes of investigation, and therefore remaine as remembrances of mans manifold ignorance in this life, and of the secret reservation of Gods decree and prohibition. As then in those diseases which are apparent vnto sight, it is blindnesse in a Physcion to make question; in thole which are evident to reason, to make doubt, is reasonlesse fatuitie; in those which may be attained by artificiall conjecturation, search or perquisition, either to be slacke, is sloth, or to bee vnable, is insufficiencie : so in those diseases, which neither outward sense, nor inward reason, nor Art, nor artificiall conjecture can possibly discouer ; to hope or seeke beyond Sense and Reason, and reasonable likelihood, is reasonlesse and senselesse triuing, and impatience of those bounds which God hath set to limit the curiositie of man. For better prooфе and illustration, it will not bee impertinent to nominate some particuler diseases in all these kinds. First for outward diseases, and such as are evident to outward sense, they are infinite. Who that is the least practised in Physicke, doeth not assuredly know, when, with his eyes hee doeth behold an inflammation, a Schirrus, a Gangrene, Cancer, Callus, Fistula, Ulcer, Leprosie, Plora, Strama, Potechia, Vatiola, Jaundes, Gout, Tabescence, Extenuation, and the like. Secondly, for inward diseases evident to reason; he that is least learned, doth know that all diseases which may be defined, must necessarily be evident to reason; as also, that it is not difficult to define innatentable diseases to him that is able to conioine with the part affected, the true immediate kinde of the affection. The stomacke ceasing her proper function of concoction, or deprived of appetite, doth it not thereby manifestly prooue vnto reason some inward ill affection therin? If so, then that ill affection bee ioyned a manifest inward heat about the region of the stomacke, accompanied with

\* Genus morbi proximum, cum parte affecta coniunctum constituit morbi speciem.

*In R. 2. If so, then that ill affection bee ioyned a manifest inward heat about the region of the stomacke, accompanied with*

an Ague, driness, thirst and other accidents, and con sequen-  
ces of heate, is not as plainly detected the kinde of the affec-  
tion to be hot?

Thus both the part affected, which is the stomacke appar-  
ently (because there the former accidents are found origi-  
nally mouing and first seated,) and also the ill affection  
(which by the manifest burning heate doth proue her  
kinde) being both conioyned, doe truely define the disease  
to bee an inflammation of the stomacke. The like may bee  
saide of the inflammations of all other inward parts of Plu-  
risies, Phrenesies, inflammation of the Liver, Spleene,  
Wombe, Reines, Guts and other parts, the certaine testimo-  
nies of excessiue heate giving demonstration of an inflam-  
mation, and the paine (or at least, some defeſt) or defection  
in the proper offices of the parts manifesting the parts  
themſelues. As concerning inward inflammations of diuers  
parts, so likewife of inward Vlcers, and other maladies may  
be instanced. The disease of the bladder is oft certainly  
knowne, by paine in the part, or by cessation of his proper  
functiōns, or defection therein, and the kinde of disease  
therein by the excretions oft-times proceeding from it.  
And thus an Vlcer is oft discouered in the bladder, by paine,  
with purulent and sanguiuolent miction. Diseases likewife  
of the head are certainly discouered and detected vnto rea-  
son, by defects growing; sometimes in the vnderstanding,  
sometimes in the memory, sometimes in the imagination,  
sometimes in all thosē together, & sometimes in the general  
motion of the whole body. Diseases of the heart likewise,  
appeare by the euill and faulty motions of the pulse, by  
soundings and defections in liuelihood of the spirits and  
vitall faculty. Diseases of the Wombe or Mother likewife  
doe oft demonstrate themſelues by deprived or depraued  
motions. It were tedious to make a particular enumera-  
tion of all diseases of this kinde, which are in the ſame  
manner evident and apparent vnto reason.

Now let vs briefly also confider ſome diseases, which are  
neither evident to Reason, nor manifest to Sense; but are  
gained, detected, and hunted out of their deepe and hidden

courts, by the quicke and exquisite sent of probable and artificiall conjecture ; the necessity or vse whereof, either in an ambiguous complication of doublfull diseases, or in the extircation of any intricate single affection or malady, there is no man in Physicke exercised, who doth not dayly finde. Many examples of diseases of this kinde would cause the small body of this little worke voluminously to swell : we will therefore onely propose one.

Let vs suppose a sicke man, doubtfully and diuerfly with these accidents afflicted : namely , a continuall feuer, a cough, spitting of blood, shorntesse of winde, head-ache, deliration, want of sleepe, driness, thirst, paines in diuers parts, sides, ribbes, backe and belly : What disease or diseases here are, can neither be manifest to sense, distractred in this confusion, multitude and concurrence of accidents ; nor yet be euident to reason at the first view, because it requireth so different consideration, and deuided contemplation of so many severals apart. Here then it remaineth, that learned, iudicious, prudent, and discrete artificiall conjecture proceed exactly to distinguishe & analise, as followeth. All the forenamed paines , distempers and accidents may indifferently arise, eyther from the Lungs inflamed, or the Liver, or the Midriffe, or the Pleura ; because any one of these by it selfe doth vsually bring forth all, or most part of them. Heere then prudent, artificiall, and exquisite perpension doth exactly valew and esteeme all the different manners, quantities, qualities, positions and situations of paines; likewise accidents, motions, times, manners of motion, caracters, orders, and all other both substantiall and circumstantiall considerations.

And first, as touching the feuer, head-ache, thirst, idlenes of braine (because they are common to many other diseases besides these, and require no curious, but a more careless and common respect,) prudent and circumspect conjecturation doth leau their needless confusion of more vsefull and needfull perpension, and doth more narrowly search about those accidents, which are more inseparable, proper and peculiar unto the diseases named, and by exact disquisition

disquisition in their differences, doth notwithstanding sift out their hidden and secretly couched differences, by which, in exact view they are found and distinguished sufficiently differing. The inseparable accidents which doe peculiarly, or for the most part accompany the diseases before named, that is, the inflammation of the Lungs, the Liver, the Midrife and the Pleura, are cough, shortnesse of wind, spitting of blood, paines about the ribbes, sides, belly, which in all these named diseases, more or lesse are present, either primarily, or by consent of one part with another. These, though seldome absent from most of the foure former diseases, and therefore not easily distinguished, when they proceede from th'one or th'other; yet rightly weighed, and accurately considered in their severall manners, measures, and right positions in every one, when apart and single, they doe likewise in their confused mixture one with another, yeeld distinct and severall difference to him, that in a iudicious and discerning thought, doth beare their iust distinctions apart. For illustration, spitting of blood is vsually a companion to all, or most of the foure named diseases; but in one in lesse quantity, in another more; in one after one manner, in another after another; in one by vomiting, in another by expectoration, and in another by coughing; in one with much expusion, in another with little; in one with danger of strangulation and suffocation, in another without; in one with thicknesse, blacknesse, and small quantity of bloud, in another with thinnesse, brightness of colour, and more quantity; and in one of these also with lesse, and in another with more difficulty and labour. Shortnesse of wind, or difficulty of breathing, is a common companion to all the named diseases; but in one with frequent expusion, in another without, and where, with expusion, in one with more facility, in another with difficulty, in one with one manner of distension of the instruments of respiration, in another with another, in one kinde of difficulty of respiration more frequent, in another lesse, in one more grievous, in another tolerable.

The like may be said of coughing, and paines. Coughing in one of the forenamed diseases is with much, in another with little, and in another with no expusion at all; in one continuall, in another with intermission; in one with intention, in another with remission; in one loud, in another still; and where, with expectoration, in one of one colour and quantity, in another of another, and in another of none at all; in one easie, gentle, free and without paine, in another, grievous and painfull; yea suffocatory, and neere to strangle. Paine likewise is a common companion to all the mentioned diseases; but distinguished in the one and the other, by the manner, nature, and situation of the severall parts, which apart is euery one it selffeth, and also by the different oddes, fashions, and kindes of paine; some being sharp, some dull, some quicke, some slowe, some with distension, some with punction, some with heauiness and sensible weight, some more grievous to the Patient lying, some to him sittting or standing, some more calme in one position of the body, and some in another.

And thus prudent an skilfull conjecture, by due and diligent perpection, comparing together oddes, and exactly referring vnto true discerning the severall properties and differences of accidents, their manner proportions, and other due circumstances, doth in the end reduce euery accident to his right disease, and euery disease to his right cause; whereby the prudent, and iudicious Phyficion doth cleerly understand directly and timely to apply proper and pertinent remedies. And thus in doubtfull cases, which are neither evident to Reason, nor manifest to Sense in the Art and exercise of Physike, it is manifest how solert and accurate conjecturation, through the clouds and mists of ambiguities, doth in the end so cleerely send forth and giue so faire a light, that doubt it selfe doth become out of doubt, and is little inferiour vnto certaine and plaine demonstration. As a short summe of all that hath been said, whatsoever hath beene declared of diseases, the same may bee propounded concerning their issues very briefly.

The issues of all diseases are either informed from Sense, or evident by reason, or scrutable by artificiall conjecture. Examples of the first kinde are manifest, when with our eyes we behold the motion and Sense externall and other outward functions of the body, either abolished, or in an high degree deprived of their power and naturall vse.

This certaine testimony of our sight doth certainly informe the vnderstanding, concerning the dangerous issue.

Examples of the second kinde are manifest likewise, we finde either the causes of diseases vnremoueably fixed, or the disease it selfe rooted in the substance of any of the principall parts, or accidents in malignitie, vehemence, and fury irrefistable. In these cases a doubtfull and hard issue is evident to Reason by iust consequent.

Examples of the latter kind are also apparent, when in diseases, good and euill signes are so doubtfully mixed, that some promise Life, others as much threaten Death: some in number discourage, other some in worth as much as incourage. We doe oft see and know in the middest of this mist and darknes, where there appeareth not to a common sense so much as the least shew of any indication of certaine issue; yet through the exquisitenesse of prudent & artificiall persension, and due exact distirction in the forementioned seeming inscrutable oddes; the learned Phyficion euen in the first scarce sensible budding of indication, and in the first most imperfect and scarce-being thereof doth oft discouer that true event, which vsually and for the most part is seene and obserued to come to passe.

If any man not rightly apprehending reason, make a doubt or question of any such possible exquisitenes, let him consider and behold it by an easie example. In an inequality of one and the same Vermiculant pulse, where the beginning of the same distension is quicker, the next continuation or middle part is slow, and the beginning of the end thereof, ending almost before it begin: it must needs be very difficult, nay, almost impossible vnto the first view of Sense or Reason, or to a common iudgement or learning.

to diuide really, and distinguish this one short small motion into two or three distinct times and parts of motion, the space so very short, the faculty of moving so low and weake, and the moving it selfe almost altogether in an insensible exiguicie, and an indiuisible degree of lownesse.

Wee see oft-times a common vulgar cannot in his reason conceiue it, much lesse by his sense at all perceiue it. Neither is it found easie to every man, though learned therein, yea, or educate thereto, either perfectly to apprehend the generall Idea of such a motion, or at all in the first proofes and tryals of his sense or hand to deprehend any particular. Notwithstanding, the Physcion that exquisitely discerneth and iudgeth, doth both in reason see, that every single smallest motion, hath his diuers distinct division of parts, & also by his discerning, wary, iudicious and exercised touch, doth apartly detect and discouer it: And thus hath been proued by severall instances taken in the art of Phisicke, in steade of al other Arts and Sciences, for auoiding tediousnesse and confusione, that all knowledge, all Art, all Science whatsoeuer giuen vnto man, hath no other entrance, meanes, or wayes thereto, but thorow Sense or Reason, or prudent and artificiall conjecture, sagacitie and exquisitenesse of iudging and discerning thereby.

And that it may the better appeare, that beyond these waies and lights, the Physcion cannot finde any knowledge or discouery of Diseases: let vs view some particular examples of some Diseases for this cause vndiscouerable and not to be detected: and therewith consider the impossibilitie of discouery to consist soley herein; namely, for that they are remoued from any capacicie of Sense or Reason, and from the reach of all artificiall search, scrutiny & accurate insight derived from both, which is the highest straine of humane Understanding. In the generall it cannot be denied (except of such whose understandings are extremely blinde) that it is impossible, that those diseases shalld or can bee at all so much as suspected (and therefore much lesse knowne) whiche yeeld no shew, no signe, no indication of themselues. There needeth

needeth hereof no other, nor better prooife, then the enumeration of some particular diseases of this kinde.

Are not diuers secret and hidden Apostemations, and other inward collections of vicious matter in the body, dayly Seminaries of vnexpected and wondred shapes of corruption and putrifaction, which lying long hidde[n] in the body, and by an insensible growth taking deepe roote, in the end sodainely breake forth beyondall possible expectation, or thought of the most excellent, exquisite and subtill circumspection and disquisition? For a briefe confirmation hereof, *Hollerius* doth mention a man, the cause of whose disease while he liued, being vnkowne to Phy-sicians, and Art, after his decease his guts were found gan-grened and perished, and therein things viewed like vnto Water-snakes, and his Liver full of schirre knot[s].

There happened vnto my selfe this yeaer last past, a Patient, a very worthy Gentleman, who being extremely vexed with the Strangury, Disurie, and Ischurie together with pissing of blood in great abundance, and the stone, by the vse and accommodation of remedies, found much ease, mitigation of paines, and qualification of the extremitie of all the former accidents. Notwithstanding, for that there were certaine indications of an Ulcer in the body or capacicie of the Bladder, his recouerie was not expected, but after his decease, in the dissection of his body, his Bladder was found rotten, broken and black, without any manifest matter therein as cause thereof, or so much as one stone, although hee had formerly and immediately before auoided many stones at seuerall times. This I produce, being fresh in memory, as an instance of impossibilitie of knowledge vnto a Phyficion in many and frequent cases. For how could the fracture or colour of his Bladder, while the Patient was liuing, by any exquisitenesse of Art or vnderstanding, be knowne in any possibilite, meanes, or power of man, although all the other accidents aboue mentioned, were vndoubtedly, by certaine indications and signes discouered? I might here deliuer many other like Examples out

out of mine owne knowledge; I will onely call to remembrance one more.

I was of late yeares Phyficion vnto a right Noble Lady; the cause of whose apparent dangerous estate, diuers learned and famous Physicions conioyned with my selfe, could neuer discouer. In the disfection of her body after her decease, her heart was found inclosed with a shining rotten gelly, and the very substance of the heart of the same colour.

In the same Lady, an intolerable paine about the bottome of her stomack, by fits deprived her of all ease by day, and of rest by night, and could neuer be either knowne in the cause, or remouued in the accident by any meane or remedy: but after death, in the disfection of her body before mentioned, a black round gelly as bigge as a Tenice ball, did manifest it selfe in that place, where, in her life, the intolerable paine was seated and fixed.

Of this euill discoloration of her heart, of the matter and euill colour of that matter wherewith her heart was inuironed; as also of that collected gelly in her stomacke, what possible knowledge (thinke you) or exquisite vnderstanding, or art of man could euer in her life time giue any notice or information? Like vnto this is that which *Holinckius* in the 21. of his rare obseruations doth mention. In a sicke man perplexed in a strange manner from an vnknowne cause in his life, after his death his liuer and epiploon did appeare corrupted and putrified, his stomacke toward the bottome bruised and full of blacke juice or humour. *Christophorus Schillincus*, opening the body of a childe after death, reporteth, that hee saw in the small veines, running thorow the substance of the liuer, many small scrauling wormes then liuing. *Beninenius* doth make mention of a woman tormented grievously by a needle in her stomack, which was impossible by any art or exquisitnesse of vnderstanding to bee conceiued or suspected, if nature it selfe working it out thorow the body and substance of the stomacke, vnto the outward view and Sense, had not so discouered

uered it. I will not here mention the generation of wormes, stones, and the like in the guts, gall, heart, longs and other parts, of which no Art, or excellency of knowledge can possibly take notice, vntill they haue prooved themselues vnto the sight. Many diseases of these kindes being fearefull and terrible accidents, and afflictions vnto the body, yet for the most part are neuer detected; because they haue not onely no proper true certaine likely, but no possible meanes or way of indication or notice at all, in any reason or vnderstanding of humane Art or Science; without which the most exquisite and Scientificall Clarkes are altogether disabled, and must necessarily bee ignorant. Thus hath beeene at large manifested, that nothing can bee vnto the Physician in his Art and Science knowne, which either by outward Sense or inward is not apparent, or by likely and artificiall conjecture from both, is not detected or discerned. The like might bee vrged concerning the trials of Lawe and Injustice, and inquisitions of offences and errors against the Lawe, which are the diseases of a Common-weale, as the former of the body of man. Many offences against the Lawe are apparent vnto the outward Sense, as sight or hearing: and therefore being witnessed by hearers or beholders, are without doubt or difficultie immediately dispatched, sentenced, and adiudged. Many also are evident to reason, which therefore are held and reputed invincibly and infallibly to conuince.

Many offences also there are, neither manifest to Sense, nor evident to reason, against which onely likelihood and presumptions doe arise in judgement; whereby notwithstanding, through narrow search and sifting, strict examination, circumspect & curious view of euery circumstance, together with every materiall moment and oddes thorowly, and vnto the depth and bottome by subtil disquisition adored, the learned, prudent, and discerning Judge doeth oft detect and bring vnto light many hidden, intestine, and secret mischieves, which vnsensibly and vnoberuely would otherwise oppresse and subvert the Common-weale. When

by none of these wayes of extircation the trueth can possibly be gained, the wile and vpright Judge vnto necessarie in want of due warrant vnto iust proceeding, doeth with patience and sobrietie submit. For this caute (as may be seene vpon records) many cases iustly necessarily and vnauidably stand perpetually inscrutable, vndecided and never determined, as certaine prooves & evidences of the limitation and annihilation of mans knowledge in many things of this life: Almighty God oft-times decreeing to hide some trueth from the sight of man, and detaining it in his owne secret will and pleasure.

### C H A P. III.

*Whether Witch-craft haue any other wayes or meanes of inuestigation, then these before mention'd, and what is the true inuestigation.*

I T hath beene at large before declared, how God and Nature haue limited and confined all knowledge of man, within certaine wayes and bounds, out of which, and beyond which it cannot passe; as also for that cause, that no justifiable Art or true Science whatsoever, doeth or can exceed those restraints. There haue bin also diuers examples produced of the necessarie of mans ignorance, in the impossibilitie of much knowledge, and discovery of things hidden and inhibited by the iust and vnsearchable derees of God and Nature. It remaineth now to enquire concerning our particular subiect of Witch-craft, whether in the common way of all other detections of truthe, it ought likewise consist; or whether by it selfe it haue other priuileges beyond all other trials. If reason be the sole eye and light of naturall understanding which God hath giuen vnto reasonable man (as is before prooued.) If without it can be no naturall knowledge, no Art, no Science, no discouery. If Law among all people and nations be so iust in all things, as to doe or allow nothing against true reason (in which

which consisteth right.) If God himselfe, and all flouris-  
hing Common-weales haue tyed men and Lawes, and the  
decision by them of all doubts, questions and contiouerfies,  
either vnto right proofe, evidence and allegation, accord-  
ing vnto reason, or at least, faire likelihood, presumpti-  
on, and probabilitie; and beyond these there never was,  
is, or can bee any iust judgement or triall: How is it possi-  
ble that man daile attaine any knowledge of Witch-craft, if  
not by those meanes, by which onely his nature iscapable  
of whatsoeuer is allotted to bee knowne thereto? If this  
bee infallibly true, man must either by the former com-  
mon wayes of knowledge and detection, know likewise  
and detect Witch-craft, or else bee altogether ignorant  
thereof; whereof the contrary by dayly experience is ma-  
nifest. It may bee and is obiect, that it is a hard and dif-  
ficult matter to detect Witch-craft, by the former and ordi-  
nary courses, as is obsteene and found apparent. So is it  
likewise equally difficult, and as hard by the same meanes  
oft times, for many a iust man to prooue and cleere his op-  
posed innocency, and for many an iniuriously wronged  
wretch to prooue his right, to defend his goods, yea, life it  
selfe from violence; notwithstanding, this is no allowance  
vnto another way, no reason or iustification of any vnwar-  
ranted way, or way out of the way of Reason, Injustice, and  
Law, bee his burden never so importable, or his iniury ex-  
ceeding crueltie.

For, if God had allowed vnto men alwayes sincē och, assu-  
red, certaine and infallible wayes vnto the satisfaction of  
their wants, and the accomplishment of their intentions  
and desires without failing; what would become of Reli-  
gion, Vertue, and Wisedome? Then should every man be  
alike wise, and men would bee so confident in their owne  
strength and power, and so proud, that they would forget  
God and never thinke of the Almighty. If the meanes  
and wayes vnto all knowledge, and the information of our  
desires and affections, did meete with no impediment, no  
opposition, no contradiction, no casualty to intercept, and  
all

all things should prosperously succeed vnto our meanes and endeouours, therre would never bee any vse of Patience, Temperance, or dependance vpon the diuine providence; and consequently, little acknowledgement, and lesse worship and adoration of our Creator, who according to his wisedome, good will and pleasure, doth otherwise gouerne, guide, order and dispose all things. For if vnto our supposed needfull ends, vses and necessary desires were certaine and vncontrouled wayes, nothing impossible, nothing denied; then were our lust a Lawe, and man in no power but in his owne, in no awe, in no Law, in no rule.

Therefore Almighty God in his great and vnspeakable Wisedome hath subiected vaine man, and made his pride subiect to infinite creatures, limits, restraints, coertions, thereby to teach him true wisedome, pietie, trust, dependence, worship, and adoration of his all-restraining and al-limating vnlimited power. Man therefore must thereby learne to be contented so to know, as therewith to learn to know hi nselfe; that is, with his large portion, his lot, his manifold indowments, his excellencie of Sense, Reason, Vnderstanding, Prudence, Art, not to forget or spurne at their interdictions, prohibitions, and inioyned lists, beyond which to desire to know, is curiositie, is folly: *Sapientia, vera nolle nimis sapere*, saith the Poet. It is true Wisedome, not to bee too wise: that is, not to know, nor desire to know more then is allowed or needfull: needfull, not in our desires, but Gods Decree.

Here then let me intreat reasonable men, not too much (as is vsuall) to swell with indignation, or to be puffed with impatience, where God doth not apertly reveale & plainly (as they desire and thinke needfull) the subtil engines, and mysticall craft of the Diuell in the Machinations of Witches and Sorcerers; but soberly, modestly, and discreetly, so farre forth be contented to pursue the tryall and iust way of their discouery, as with sense, with reason, with Religion iust and righteous, knowing that whatsoeuer is beyond these lists, is reasonlesse, senselless, and impious.

For since God and Nature (as is before said) hath limited the scrutinie of all true Arts, and Sciences, all naturall knowledge for discouerie of controueries and resolutions vnto the lights of Reason and Sense, & artificiall conjecture, prudence, Art, Sagacitie, and subtilitie of vnderstanding derived from thence; vnto what other barre or feate of Justice can Witch-craft appeale or be brought.

It may be obiected, the Art of Witch-craft, being supernaturall, and the practice thereof sustained by an extraordinary power; that therefore the meanes and wayes of discouerie must bee likewise more then ordinary and supernaturall.

Hereto is truely answered, that since the nature and power of Spirits is vndeownne vnto man (as all things supernaturall) and can bee, and is no otherwise knowne, but by examining the workes issuing from thence, and comparing them aright with that which is naturall (because man in his Reason and vnderstanding cannot discerne that which is truely transcending his Nature, otherwise, then obseruing how farre it exceedeth that which is according to Nature;) therefore (I say) the workes of the Diuell, or Witches, though sustained and produced by a supernaturall power; yet can haue no other way for their detection by man, but that which is ordinary vnto man, and naturall and possible vnto man; for that which is aboue or beyond his power, or Nature, is not his owne. From hence must necessarily be concluded, that there is no other ordinary way vnto man (who knoweth or can know nothing but that is naturall) vnto the discouerie of that is supernaturall, but that way which is likewise naturall. Although therefore the subject of Witch-craft require a greater measure of knowledge to discerne that which is therein really, and truely supernaturall, from that which in nature oft-times hath a very great likenesse, and a deceiuable similitude therewith: yet is the way vnto that knowledge, the common high way which conducteth vnto all other knowledge whatsoever. And that this also is the same way & direction,

which the holy Scripture it selfe doeth intend, for the discouery of witches, and their punishing is manifest. *Num. 35.20. Deut. 17.2. and Exod. 22.13. & 20.16. John 8.17. 2. Corin. 13.1. 1. Thes. 5.10. 1. Thes. 5.18.* In these named places it is required, that no man bee judged in matter of weight, or death, but by the testimony of two witnesses, at the least. Witch-craft therefore being a matter both of weight, and death, cannot according unto Gods word, bee judged but by testimony of witnesses: whatsoever is witnessed, must necessarily bee subiect to sense, since no man can witnessse ought, whereof there is not sense. From hence then it is inevitably concluded, that the workes of Witches, are no other way to bee disdained, or imaged, but by the common way of discouery, by deedes, and workes apparent to sense, and the testimony therof. Let men then bee perswaded and contented (since God hath alotted, and allowed vnto the naturall and power of man no other way) in this onely warrantable true way to seeke the discouery, to finde the footing, path, and steppings of Witch-craft, as of all other things, which by the Decree of God are reuealed vnto man, and subiect vnto the knowledge of man. It may bee here demanded by whichever Almighty God doth not extraordinarily, and miraculously at some time discouer this so abominable sorne of Witch-craft, aswell as by ordinary meanes leue it vnto discouerie? This doubt shal more fully in more due place be hereafter at large discoursed. It hath now bene heremaniestred, that there is or can bee no other ordinary triall of Witch-craft, then that which is common vnto all other detections of trueth: and also that all detections subiect vnto the discouerie of man (as hath beeene before cleared) are drawne and derived either from Sense or Reason, or likely probability raised from both; the former of which will most helpe to the detection of Witch-craft. Before I doe proceed farther, for his more facill vnderstanding, I doe admonish the Reader, that hee distinguish what is meant by the supernaturall workes; namely, whatsoever is effected, in, vpon, or by any corporall substances, & soles.

or sublunarie bodies, which is above the nature, and power  
of those bodies, or sublunarie substances. They are not su-  
pernatural, in regard of those spirituall substances, which  
are the proper agents, and vnd vpon such workes, are  
no more then natural; but in regard of those bodily sub-  
stances, vpon which, in which, or by which, those spirituall  
substances doe worke, as merely their patients, and bei-  
ng, in themselves, or owne naturall priuileg of any such  
possibilitie.

CHAP. III.—No. NINETEEN.

## *Of the Workes of Witches and Dianels.*

**B**EFORE we proceed further to treat concerning matter of Witch-craft, according to the former waies of discouery and investigation: it will be needfull to distinguish who is the true Author, causers, and immediate workman of the supernaturall works which by Sorcery and Witch-craft are compassed or brought to passe.

All created substances indowed with powers and vertue  
from God their Creator, are either bodily, or corporall  
substances, or spirituall, or mixt: and betweehe both. A  
Bodily and corporall substances are the Heauens, the ce-  
lestiall bodies of the Starres, of the Sunne, of the Moone,  
the bodies of the elements, and all elementarie substances  
from them deriu'd and composed. and y<sup>e</sup> m<sup>e</sup> g<sup>t</sup> h<sup>e</sup> n<sup>t</sup> h<sup>e</sup> r<sup>s</sup>  
Spirituall substances are either Angels, or Diuels, or  
soules of men after death, separated from their bodies.

Mixed substances, partly Spirituall, partly bodily, are  
mankinde compounded of a naturall body, and vnder-  
standing soule.

Hence it commeth to passe, that man by his vnderstanding Spirit doth together with Angels, Spirits, and Divils, participate and vnderstand many things; as the Scripture revealed; the History and Creation of the whole world; many truths of God; the grounds of Reason; the principles

ples of Nature; many generall rules and observations, and infinite particular obiects of many things past, present, and to come. But for that this understanding Soule is depressed, and imprisoned in this life by the body; by the passions, diseases, and manifold incumbrances thereof, and cannot extend or enlarge it selfe further vnto any portion of knowledge, then thorow the narrow windowes, closures, parts and organs of the body: therefore must necessarily the knowledge of man be much inferiour vnto that measure of knowledge, which Spirits, being of a more subtil essence, and free from the burden and incumbrance of an earthly tabernacle or prison, doe in a more large extent enjoy.

As is said of the difference of knowledge in Spirits, beyond the power and nature of man: so may be said from the same reason of the difference of the workes of spirits, farre enlarging and extending their vertue and power, beyond the power and force of men.

The workes of men, are confined within the power and nature of these sublunarie bodies, vnto which they are annexed, and tyed.

The workes of Spirits are limited to no corporall substance or body, but spacioously compasse the whole and uniuersall body of the sublunary or inferiour world (as the Diuell doth witnesse of himselfe, *Iob 1. verse 7.*) and are not tied vnto any particular place, but rule generally therin; and in all places by the permission of God, as is evident, *Eph. 2. ver. 2.* where the Diuell is called the Prince that ruleth in the ayre, even the Spirit that now worketh in the children of disobedience: and likewise, *Ephes. 6. verse 12.* where he is called the Prince of darknesse of this world.

From these undoubted grounds, it is necessarily inferred, that both all knowledge exceeding the knowledge of man, must needs issue from the knowledge of Spirits, and also that all workes exceeding and transcendent, above the power and nature of corporall substances, must necessarily be

be the force of Spirits. It may now be demanded how the works of good Spirits shall be knowne and distinguished from the workes of evill Spirits and diuels. Since both their workes procede from the same nature, substance, and spirituall essence common vnto them both. This shall appeare by the consideration of the orders and sorts of good Spirits, expressed in holy Scripture, and their properties, besides which, all other are peculiarly evill, and therefore diuels, like vnto whom likewise by iust consequent muste be their workes, the one reciprocally \* differing from the other. All good Spirits are either Angels and Messengers of God, specially sent with his holy embassage, to speciall holy men, for speciall holy ends, as was the Seraphim sent vnto Habbakuk Chapter, verfe 6, and as were the Angels vnto the Shepheards, when our Sauour was borne, or as were the Angels which were sent vnto the Patriarches of old, or else the Angels ordinarily commanded to guide, protect, and defend the Elect and chosen children of God, as is manifeste both by the testimony of our Sauour, *Matt. 18. verse. 10.* See that you despise not (faith our blessed Sauour) one of these little ones: For I say vnto you, that in heauen their Angels alway behold the face of my Father, which is in heauen. And by that Text also, *Heb. 1. vers. 14.* Are they not all ministering Spirits (faith the Apostle, speaking of Angels) sent forth to minister for their sakes, who shall be heires of saluation? Beside these orders of good and holy Spirits, neither hath the holy Scripture, neither hath the light of reason, or nature, or observation, knowne or discouered any other.

All the workes likewise and employments of these good Spirits are all alwaies observed to be like themselves, holy, good, freely seruing and ministering vnto the expressie will, knowle and redoubted pleasure of Almighty God, as is certainlye shewen by *Psal. 103. verfe 20.* Praise ye the Lord (saith the Psalmist) ye his Angels that excell in power, that do his commandements in obeying the voyce of his word.

\* Angeli boni  
non possunt  
peccare, con-  
firmati per  
gratiam. An-  
geli mali, per  
malitiam ob-  
stinationis  
possunt bene  
velle Magist.  
Sent. dist. 7.  
lib. 2.

John 1. 12  
Galat. 5. 16  
in conseruac-  
io C. immixtum  
sed regnante  
et. 1. 12  
magis. 1. 12  
. 1. 12



tracter with the diuell. Now let vs proceed to consider how these supernaturall workes in the former severall kindests are or may be detected, some by Reason, some by Sensation.

CHAP. V. The Diuell in the body of a woman. Heitberd to Harmerius.  
The Diuell doth oftene appear in the body of a woman or a man. C H A P. V. W. B. to Binsfeldius.  
*The workes of the Diuell by himselfe, safely strenght without  
the affacion of man.*

It is not destitute of easie prooфе, that there are many supernaturall workes of the diuell manifest to sense,

wherein man doth not participate in knowledge, contract or consent with him. Did not the Diuell in the body of a Serpent miraculously \* reason, dispute, speake and conferre with Gen. 3. Was not his speech and voice undoubted-

ly, manifestly, perceptibly, and truly heard, and sounding in her eares? There then was no man as yet born that could combine with the diuell in this supernaturall workes, or that could then be found a Witch. Likewise, was not the diuels carriage of the body of our Saviour, and setting it vpon a pinnacle of the Temple, manifest to the eyes? Was

not the fire which the diuell \* brought downe from heauen in so miraculous manner, and is so extraordinary power to deuoure so many thousands of sheepe, truly visible?

The Messenger escaping so bring the tydings doth witness in. Was not the power of the diuell scene at such time, as in the Gospell he carryed whole herds of swine headlong into the Sea? Was not the Diuell scene to rend and teare the bodies of men by him possessed, in an extraordinarie and supernaturall manner, and sort, Mark the first. Luke 4.

Math. 17. Mark the ninth? Was not the very voice of a Spirit heard and distinguished, when the diuell in so fearefull and maruellous manner cryed out in the possessed,

Math. 8. Mark 5. Luke 8? Did not the people behold the miraculous force of the diuell casting the possessed into the middest of them, Luke 4. ver. 33, 34, 35? Did not the

people

b Tacitè invocatur Da-  
mon quoties  
qui contendit illud facere  
per causas nu-  
turales que  
nec virtute  
sua naturali  
neque ex di-  
uina aut ec-  
clesiastica pos-  
sunt id facere.  
Binsfeldius:

\* Instrumen-  
tum diaboli  
Serpens. Tre-  
melius, Junius  
The Serpent  
did verily  
speake. It was  
a true serpent  
neer a shadow.  
The diuell did  
speake in the  
Serpent as  
the Angel in  
the Aise.

Dr. Willer.  
\* Job. I. ver. 16

people by day and behome a fowle spirite crying aloud, and in  
 an unchristlike manner and manner extorting out of the per-  
 fessed, *Acte xiiij. Cap. viij.* All these were workes no  
 pernatuall of the diuell, and manifest to outward sense;  
 yet no mention, no suspition, no reason of mention, or sus-  
 picion of a Witch or Sorceret wherein therefore the diuell  
 alone was sole Agent. But it may be obiectet, that these ex-  
 amples *vix ut the holy Scripturcs* are recorded as things  
 specially seene, or noted in some speciall ages and times,  
 which after-times and other ages doe not, or cannot  
 afford; wherefore it is required to examine more at large.

The contrary is manifest by the faithfull histories and true  
 reports of Ethnike writers, who living in distant ages, doe  
 not differ in the true conceit and harmony of the same re-  
 port, concerning the same things, as they haue succeeded in  
 their severall ages. It is not incrediblc, but certain vnto any  
 bothe Reader, what divers authors of approued faith  
 and credit, in severall ages haue written: how the diuell  
 neare onely one of the bodies and severall parts, \* a part of  
 the bodies of men haue uttered words, and spoken with the  
 voice of mankinde as in the *Gospel* he did out of the pos-  
 sesed, but also out of trees, caues of earth, images & statu-  
 es. The first is evident by the generall report from one suc-  
 ceeding age into another, concerning the *Pythons Pythonici*  
*Ventriloqui*, and the like. The second was never  
 hid many hundred of years, so many ages long before  
 the birth of our blessed Saviour, as is apparent by the fa-  
 mous Oracle of *Delphos*, the Oake of *Dodona*, the Statu-  
 e of *Mimnon*. *Petrus Grégorius Tholosanus*, in his *Syntagma  
 iuris*, reciceth this history concerning certaine statu-  
 es at *Alexandria*, that they did fall vnto the ground sudainly,  
 and with an audible voice declared the death of *Mauricium*  
 the Emperour, euen at the same moment and point of time  
 when he was then slaine at Rome.

As the Diuell doth shew himselfe by voices and sounds in  
 trees, caues, statu- es, and the like: so doth he in divers o-  
 ther outward shapes and formes of other creatures.

Thus

Thus he appeared vnto *Eua*, and spake vnto her in the shape of a Serpent aforesaid. Of his appearance in divers other formes likewise are many Testimonies. Neither doe Philosophers differ or doubt herein. *Aristotle* in his *Metaphysicks* hath these words. οὐντια λόγον ταῦτα ἀπλανθεῖσαν θεοὺς, καὶ τῷρα, καὶ οὐδὲ ταῦτα ταῦτα μη ταῦτα οὐντιανά τοῦτον καὶ διαιρέσθαι. That is, substances are called simple bodies, as water, earth, fire and the like, and things compounded thereof, as living creatures and spirits: which is so farre forth to be vnderstood of spirits, as they were in assumed shapes visible. *Orpheus* doth number sixe kinds of these visible diuels or spirits. Δαιμones ipsius καὶ εἰπεῖν, καὶ εἰδεῖν, καὶ χρήσειν καὶ ὑπερβολεῖν τρόπον. That is, Spirits inhabiting the heauenly regions, Spirits ruling in the ayre, in the water, in the fire, in the earth, and vnder the earth. The Spirits in the Aire *Plato* saith, are presidents of diuination, of miracles, and of *Chaldaiske Magicke*. The Spirits in the earth, and vnder the earth are such as appeare in the shape of Dogges, and Goates, and the like, mouing men vnto foule and vnlawfull lusts as *Ianus Jacobus Boissardus* in his *tractate de Magia & genijs* doth testifie. The same Authour vnto this purpose citeth Saint *August*, lib. 2. *Super Genesim ad literam*, confirming that Spirits doe vse the helpe of Aerie bodies or substances that they may appeare vnto men. Vnto this opinion of the apparitions of Spirits variety of story likewise doth bring forth faith and credit. I will not mention the apparition which happened vnto *Asthenodorus* the Philosopher reported by *Pliny*, nor *Brutus* his *Genius* after the death of *Julius Caesar*, appearing and speaking vnto him, nor those representations, which in the shape of men appeared vnto *Lucius Domitius*, returning toward *Rome* as *Suetonius* reporteth, adding for confirmation of truth in the Historie, that the apparition touching his beard, it instantly changed from the former perfect blacke vnto a liuely yellow, and thereupon he was afterward surnamed *Oenobarbus*. I will not farther cite ancient times herein. Let vs come vnto later daies and writers. It is reported

by *John de Serres* the French Chronicler, that the late renowned K. of France, *Henry the 4.* being in his hunting sports, a Diuell or Spirit presented vnto the Kings eares and his whole company, a great cry of hounds, and winding of hornes. The King commanded Count *Soissons* to goe see who it was, wodering who durst interrupt his game. The Earle still issuing forward toward the noise, still heard it, but seemed nothing neerer vnto it, though desiring to come neerest vnto it. At length a bigge blacke man presented himselfe in the thickest of the bushes, and speaking vnto the Earle some few words, sudainly vanished.

There could be no deceit in so many eares and witnessses, nor can the obiection of a meere imagination stand vntroubled of the iust reproofe of want of wit and good manners, in doubt or deniall of so faire and so well aduis'd due testimonies.

Master *Fox*, in the life of *Martin Luther*, doth relate the apparition and conference of the Diuell with a yong man; who vpon contracts agreed betweene the Diuell and himselfe, deliuered vnto the Diuell his bond for conditio ned performances.

*Speede* in his Chronicle, and relation of the passage of many affaires, within the time of *Henry the 4.* doth make mention of the apparition of the Diuell in the habite of a *Minorite Fryer* at *Danbury Church* in *Essex*, with such thundring, lightning, tempests, and fire-bals, that the vault of the Church brake, and halfe the Chancell was carried away.

I will not further recite infinite Histories and Reports, which may seeme to depend vpon the obscure or doubted credit of superstitious factions, or partiall Authors, but of such onely as by the common consent of times, and generall voice of all Writers, exact credit and esteeme.

In this kinde what a multitude of Examples doth the whole current and stremme of all Writers of all ages afford? Who almost that readeth any ancient classicall Author, can auoide

auoide the common mention of fained gods,\* and godesseſ \* Vide Plato  
of the field, of the woods, of the mountaines, of houses, of nem in Epino-  
desarts, of riuers, of ſprings, and the like, offering them- mide de viri-  
ſelues vnto men and people, ſometimes in one ſhape, ſome- bus & potest-  
times in another ; requiring worship, ceremonies and rites; atibus Herō-  
ſome in one manner, ſome in another; doing ſtrange and ad- um, quos La-  
mired workes oft-times, ſometimes pleasantly encoutring tui Lemures  
people, ſometimes menacing ? dixerunt De  
Geniiſ item  
diuſ & demo-

Hereupon grew the multitude and varietie of names diis & dæmo-  
given vnto them, according to the severall manners, shapes, cue in celo,  
gestures, and places which they vsed; as \* *Fauxi, Satyri*, terra,& singu-  
*Nymphæ, Empusa, Lemures*. All Christians, who know God,  
his word, and truth, and thereby beleue one onlyne true  
God, must needs assure themselves that all these were euill in Politico,  
Spirits, and Diaels.\* That such were, all times, ages, Vide Plato,  
histories, and records of times with one vniuersall content nem 4. de legi-  
bus. Quos ibi  
confirme. That they were manifestly seene, knownen,& fam-  
iliarly by the outward senses discerned and distinguished,  
Plato promis-  
cannot bee denied, by the severall descriptions of their  
cue Dæmo-  
manners, assumed shapes and gestures. nes appellar,  
Latini his no-

And thus briefly avoiding the tediousnesse of the multitude of vncertaine particular examples given by priuate men, I haue by vndoubted and vncontroled references vnto ages and successions of continued histories from one vnto another manifested, how among the heathen, the Diuell vni lncubis \* Fauni Syl- hath apparently offered himselfe vnto the outward sense, Dufii Dæmo- without the association of a Witch or Sorcerer : Which August De was likewise before prooued by instances out of the holy Civit Dei, Scripture. In all these the Diuell hath affected to \* coun- Diabolus, Dei terfeite the apparitions of the blessed Angels of God vnto his zimulus quo holy seruants, thereby to make himselfe like or equal vnto se fallaci similiudine insinuat in animos God in ignorant and vnbelineuing hearts.

**CHAP.** **E 4** **simplicium.**  
**Calvin. lib 1.**  
**Infr. cap. 8.**  
**Sect. 2.**

by *John de Serres* the French Chronicler, that the late renowned K. of France, *Henry the 4.* being in his hunting sports, a Diuell or Spirit presented vnto the Kings eares and his whole company, a great cry of hounds, and winding of hornes. The King commanded Count *Soiffons* to goe see who it was, wodering who durst interrupt his game. The Earle still issuing forward toward the noise, still heard it, but seemed nothing neerer vnto it, though desiring to come neerest vnto it. At length a bigge blacke man presented himselfe in the thickest of the bushes, and speaking vnto the Earle some few words, sudainly vanished.

There could be no deceit in so many eares and witnessses, nor can the obiection of a meere imagination stand vntrouled of the iust reproofe of want of wit and good manners, in doubt or deniall of so faire and so well aduised due testimonies.

Master *Fox*, in the life of *Martin Luther*, doth relate the apparition and conference of the Diuell with a yong man; who vpon contracts agreed betweene the Diuell and himselfe, deliuered vnto the Diuell his bond for conditiōned performances.

*Speede* in his Chronicle, and relation of the passage of many affaires, within the time of *Henry the 4.* doth make mention of the apparition of the Diuell in the habite of a *Minorite Fryer* at *Danbury Church* in *Essex*, with such thundring, lightning, tempests, and fire-bals, that the vault of the Church brake, and halfe the Chancell was carried away.

I will not further recite infinite Histories and Reports, which may seeme to depend vpon the obscure or doubted credit of superstitious factions, or partiall Authors, but of such onely as by the common consent of times, and generall voice of all Writers, exact credit and esteeme.

In this kinde what a multitude of Examples doth the whole current and stremme of all Writers of all ages afford? Who almost that readeth any ancient classicall Author, can auolde

auoide the common mention of fained gods,\* and goddesses \* Vide Plato  
of the field, of the woods, of the mountaines, of houses, of nem in Epino-  
desarts, of riuers, of springs, and the like, offering them- mide de viri  
selues vnto men and people, sometimes in one shape, some- bus & potest-  
times in another ; requiring worship, ceremonies and rites; aribus Hero-  
some in one manner, some in another; doing strange and ad- um, quo La-  
mired workes oft-times, sometimes pleasantly encountering tini Lemures  
people, sometimes menacing ? dixerunt. De  
Geniis item  
diis & dæmo-  
nibus promis-  
cue in caelo,  
terra, & singu-  
lis mundi re-  
gionibus di-  
stributis vide  
in Politico.  
Vide Plato-  
nem 4. de legi-  
bus. Quos ibi  
Plato promis-  
cue Dæmo-  
nes appellat,  
Latini his no-  
minibus, &  
qui busdam  
officiis distin-  
xerunt.

Herevpon grew the multitude and varietie of names giuen vnto them, according to the severall manners, shapes, gestures, and places which they vsed; as \* *Fauni, Satyri, Nymphæ, Emysia, Lemures*. All Christians, who know God, his word, and truth, and thereby beleue one onely true God, must needs assure themselves that all these were euill Spirits, and Diuels.\* That such were, all times, ages, histories, and records of times with one vniuersall consent confirme. That they were manifestly seene, knownen, & familiarly by the outward senses discerned and distinguisched, cannot bee denied, by the severall descriptions of their manners, assumed shapes and gestures.

And thus briefely auoiding the tediousnesse of the multitude of vncertaine particular examples giuen by priuate men, I haue by vndoubted and vuncontroled references vnto ages and successions of continued histories from one vnto another manifested, how among the heathen, the Diuell hath apparently offered himselfe vnto the outward sense, without the association of a Witch or Sorcerer : Which was likewise before prooved by instances out of the holy Scripture. In all these the Diuell hath affected to \* coun- terfeite the apparitions of the blessed Angels of God vnto his holy seruants, thereby to make himselfe like or equal vnto God in ignorant and vnbelineing hearts.

## CHAP.

**CHAP. VI.** to shew the pynall  
of such wchcrafte, whiche haue ben done vnto man  
**Workes done by the Diuell, wch respect vnto Covenant wch  
Man.**

I now followeth to giue examples of such supernaturall  
workes as are offered by the Diuell, wherein man hath  
an interest and propertie by contract with the Diuel; as  
also to shew that these workes are manifest in like manner  
vnto the outward sense. Vnto this prooife out of holy  
Scripture, behold the Witch of Endor. Did not *Saul* con-  
tract with her, and she promise vnto *Saul* to bring vp *Sam-  
uel* vnto him? Did not *Saul* see the vision raised by her, or  
at least speake thereto, and receiuie answer therefrom, 1.  
*Sam.28.8?* were not then his eyes and eares (those two  
outward seases) certaine witnesses of her Sorcerie? Behold  
also the Sorcerers of Egypt. Did not *Pharaob* see and view  
with his eyes those great and mighty Sorceries, water turn-  
ed into blood, rods into Serpents, Frogges caused to issue  
out vpon the face of the earth?

And as the holy Scripture doth afford vs these examples,  
so are the histories of all ages, people, and countries,  
fraught with the like as manifest to sense as these, and as ap-  
parently detecting and pointing out the Sorcerer and Sor-  
cery..

*Livy* reporteth, in those ancient dayes of *Rome*, that the  
*Romane Claudio*, a vestall Virgin, did shew her selfe in act,  
able alone with ease and facilitie to draw a mighty ship by a  
small line or girdle, which was in the weight and greatnessse  
vnmoveable, against the force and power of many strog  
men, assisted by the strength of cattell accustomed to draw  
mighty and heauy burdens. That this was an act supernatu-  
rall, and aboue, and beyond any naturall vertue or force  
in her Nature, is madnesse to doubt. That in this supernatu-  
rall act also, she had a propertie by her allowance and like-  
ing

ing thereof, expressed by her voluntarie action of vnder-taking and drawing; who can make doubt? The act was supernaturall, and aboue her power and nature: her good will, allowance, and voluntary putting the act in practice, did proue her consent, if not contract, with that power and nature superior vnto her owne, which is vndoubtedly, Sorcery, and Witch-craft. To this purpose, saith *Binsfieldius*, *Explicat. in pralud. 5. Requiritar in maleficio hominis libera voluntas quam Diabolus non potest cogere, sed persuadere tamquam aut terrere.* That is, in Witch-craft necessarily the will, or consent of man, must concurre with the Diuels worke, for the Diuell cannot force, or compell the will of man, but perswadeth it onely, or affrighteth it. And againe hee saith, that whosoeuer doeth pretend to doe those things, which are aboue the power, and reach of man, by any naturall causes, which causes are allowed no such effects, either in nature, or in Gods word, or by any ordinance of his Church, that man doeth closely, or tacitly inuocate the Diuell. *Quoties (inquis) quis contendit illud facere, per causas naturales, que nec virtute sua naturals, neque ex diuina aut Ecclesiastica possunt illud facere, T acite in vocatur Daemon.*

*Tuccia* also a veitall Virgyn, is reported by mumbling of a certaine prayer, to keepe water within a fise, or a riddle, as witnesseth not onely *Pliny*, but euen *Tertullian*.

\* *Camerarius* maketh mention of a man, who armed De diuina; onely with certaine charmes, would vndertake to receive generibus. vpon his body, without harme, bullets, or shot out of the pag. 118. fiery Cannon.

He maketh also mention of another, who would vnder-take to lay his hand vpon the mouth of the like instrument, euen when the fire was alreadie giuen, and thereby cause the flame appearing in the mouth thereof, together with the shot there, to stay.

The like is reported by *Ianus*, *Iacobus*, *Boiffardus*, concerning a Germane Count in his booke de *Divinatione*. It is related vpon good record, that *Decius Aetius* the Augur, was able to report vnto *Tarquinius* the Romane King, the

very particular which he intended, & prepared in his most secret designes. It is written of the *Eurhnestes*, or Prophesses of *Diana* in *Castabala*, a towne of *Cilicia*, that they would walke vsually, & voluntarily, with naked & bare feet, vpon hot burning coales, without any hurt, or alteration by the fire. It is recorded concerning *Pythagoras*, that hee would by certaine secret words, compell a feeding Oxe, Bullocke, or the like, immediately to stand still, and forbeare his meat. Others report of him, that he would command wild beasts, and Birds, Beares, and Eagles, to come vnto him, to grow tame, to follow him. It is credibly reported of the same *Pythagoras*, that hee was at once by severall parties seene, in the very same point of time, both in the Citie of *Thurium*, and the towne of *Metapontum*.

*Apollonius* likewise was translated, as it were, in the twinkling of an eye, or in the space of a word speaking from *Smyrna*, vnto *Ephesus*, as some Histories report. That the power by which these things were done, was more then humane, no Reason can doubt. That also the voluntary accession of these mens disposing, or apting themselves vnto these workes, doeth prooue their consent, and by consent in consequence of reason, societie with a Spirit, who can doubt? And for this cause, *Binsfieldius* termeth it a tacit contract, as is aforesaid.

But here by the way, is iust occasion offered vnto a question; namely, whether a Spirit or Diuell can cause or bring to passe, that the same true body at once may bee really in two distant places, as it seemeth by this history of *Pythagoras*.

The answere hereto must needs in reason bee negatiue; because it is impossible in nature, and in the ordinary vngchangeable course of all things by God created, that one indiuiduall and continued substance, or entire thing should be wholly diuided from it selfe, and yet be it selfe, or possibly be twice, or bee in two places, and yet bee but one and the selfe same thing.

We must therefore rather here thinke that the diuell is a Juggler,

Iuggler, presenting the lively shape and pourtrainture of Pythagoras in one place, and thereto haply by his supernaturall power, adding a counterfeit liuelihood of speech and gesture, while the true substance is certainely and truly seen in another place. That these like practises are vsuall with the diuell, is apparent in many other kinds beside. Did hee not vndertake, *Math. 4. verse 8.* vnto wisdome it selfe our blessed Sauiour, to shew vnto him all the Kingdomes of the earth, a thing so farre out of his reach and compasse, but onely by a lying and iugling vision? If this he doeth vnto the Sonne of God, how shall the silly sonnes of sinfull men escape? It is written by some Authors, that the diuell hath perswaded some foolish Sorcerers and Witches, that hee hath changed their bodies and substances, into Catts, Asses, Birds, and other creatures, which \* really and indeed without illusion (if it be not presumption to reason with the Diuell) is impossible vnto him to doe. For there canbee no reall or true matamorphosing of one substance or nature into another, but either by creation or generation. The one is the sole immediate hand of God, communicable to no creature (because there cannot be two Creators) the other is naturall, the finger-worke and power of God in nature, and proper to the nature of liuing animate creatures, not to Angels or Spirits.

Againe, creation is the worke of an infinite power, and therefore of God alone, because there can be but one Infinite, whose nature containing all things, and contained of nothing, can admit no equall, no second, no other. The Diuell then cannot create. That likewise he cannot cause these transmutations by generation, is as plaine and evident, because a true and reall generation hath many precedent \* alterations, and by little and little in space of time groweth vnto the perfection of that kinde, vnto which it doth tend or is begotten; but these seeming transmutations by the Diuell of the substances of Men into Cattes, and the like, are swift and sodaine, in a moment, and without pre-

\* Transformations in cattos aut huius pos phantasticæ et per præstigias et non re-aliter fiunt. August. de Civit. Dei cap. 18.

\* Generatio non est nisi in tempore idq; apparata materia per antecessionem mutationis, quam Graci a Noe my recentiores Ciceroniam maluerunt comutationem. Scal. de subr. exercit. 6, sect. 14.

paration : and therefore are no true, but seeming and juggling transmutations.

Here may be againe objected, that the Diuell is able to worke aboue the power of Nature; and therefore beside and aboue the naturall course of generation, hee is able to make these reall transmutacions. It is answered, though the diuell indeed, as a Spirit, may doe, and doth many things aboue and beyond the course of some particular natures : yet doth hee not, nor is able to rule or command ouer generall Nature, or infringe or alter her inuiolable decrees in the perpetuall and neuer-interrupted order of all generations ; neither is he generally Master of vniuersall Nature , but Nature Master and Commaunder of him. For Nature is nothing els but the ordinary \* power of God in all things ordinaria Dei created, among which the Diuell being a creature, is contained, and therefore subiect to that vniuersall power.

a Natura est  
ordinaria Dei  
potestas.  
Scalig.

For this cause, although aboue the power of our particular nature, the Diuell as a Spirit doth many things, which in respect of our nature, are supernaturall; yet in respect of the power of Nature in vniuersall, they are but naturall vnto himselfe and other Spirits, who also are a kinde of creature contained within the generall nature of things created : Opposite therefore, contrarie, against or aboue the generall \* power of Nature, he can doe nothing. Therefore, to conclud this point, he cannot be able to commaund or compasse any generation aboue the power of Nature, whose power is more vniuersall and greater then his. We will then hence conclude, that aboue and beyond the vniuersall Nature and course of all generation, hee cannot make a true transmutation of the substance of any one creature into another.

It was before prooved, that it is impossible for him to doe it by creation. It is here manifest, that he cannot doe it by any course of true generation. There can be no real transmutation of one substance into another, without either a creation or generation. Wee will therefore conclude with the

\* Natura est  
vniuersalis, est  
particularis.

the saying of Saint *Augustine de Civitate Dei*, lib. 18 cap. 18. *Nec sane Demones naturas creant, sed specie rursum, que à Deo creata sunt, communant, ut videantur esse que non sunt*: that is, diuels cannot create any nature or substance, but in juggling shew or seeming onely, whereby with false shad-  
dowes and outward induced shapes couering those things which are created of God, by thele commutations they cause them to seeme that which they are not, indeed.

Concerning other manifest iugglings and illusions of the Diuell, diuers authors haue giuen diuers examples, but that which aboue all the rest doth most palpably detect him herein, is a history related by *Ioannes Baptista Porta* in his second booke *De Magia naturali*. He there witnesseth, that vpon the Diuels suggestion, a Witch beleeued firmly, and per-  
swaded her selfe, that all the night she had rid in the ayre, ouer diuers great Mountaines, and met inconuenticles of other Sorceresses; when the same night the mentioned Authour himselfe, with others, had watched and seene her, all that imagined time of her transvection in the ayre, to be within her chamber profoundly sleeping; yea, had smitten her, made her flesh blue with strokes, and could not a wake her, nor perswade her afterward, when shee was a waked that they had so vsed her, or at all had either seene or beheld her. Thus preualent was the iuggling power of the Diuell.

*S. Augustine de Civitate Dei*, lib. 18. doth deliver an History concerning the father of one *Praestantius*, wholying in a deep traunce so profoundly that no meanes could awake him, did dreame (as when he awaked he did report) that hee was transformed into an Asse, and carried bagges or burdens of corne into a campe of Souldiers. At the same time, in the same manner, such a like Asse as hee in dreame imagined himselfe did bring such burdens into the same campe.

From these examples may bee iustly drawne a plaine demonstration of the Diuels palpable iuggling and illusion, which also may serue for confirmation, together with the

reasons before annexed vnto my former answer, concerning the Diuels seeming, or deceitfull presentation of the reall body of *Pythagoras* in two distant places at once, in the same pointe of time. And from all these conioined and conferred, may be truely inferred and collected, that the Diuell as hee doth many supernaturall workes really, so hee doth many other by illusion and beguiling the imagination.

These his iugglings notwithstanding are things also supernaturall, and tricks onely possible to Spirits and impossible to man. For it is impossible to man to frame so liuely a seeming presence of man in one place, that it shall not bee discerned otherwise then the very same true presence & real substance which is really in another place, as also to fasten such dreames as were before mentioned, vpon men, and according to those dreames to cause the things dreamed, by the witnessesse and testimony of other beholders, to bee brought to passe in so liuely likenesse and similitude, as cannot bee discerned and discouered otherwise then the very same that they were in dreame likewise beleued.

From hence it doth also follow very necessarily, that what man soever shall undertake these supernaturall iugglings, which are onely possible in the power of Spirits, & of the Diuell alone, is thereby as truely conuinced to bee a Witch or Sorcerer, as hee that undertaketh any of the former reall supernaturall workes, or any other of the like kinde, because they are both and all alike proper onely to the diuell, and wherein man can haue no property or power but by and through him. Let vs now then againe returne vnto the Diuels reall supernaturall performances and workes, vnto Sorcerers, from whence by the way of answer vnto the former doubt, concerning *Pythagoras* his supposed realty of being at once in two places, we haue hitherto onely digressed.

It is written as a thing vsuall vnto many famous Magicians, Sorcerers and Witches, vnto the view and sight of some admitted spectators, to raise resemblances of the dead, which seemeth a thing vndoubted by the Witch of *Endor*,

raising Samuel the Prophet vnto Saul the King before mentioned.

In this kinde those famous and renowned Witches Medea and Circe in old and ancient times are reported to excell. Hence among the Heathen had Necromancie the reason of the name and *apparitione* which is diuination by calling vp, or raising the dead.

Later times haue not been behinde former times in the record of the like: but to adde reason to inforce the truth of report herein; I will answer an obiection which may bee made. Whether in these apparitions there be onely illusion and imagination; or some thing truely and really visible vnto the outward sense.

As touching the reall raising of the dead, it is impossible vnto the limited power of the Diuell, either in the substance of body or soule, to reduce or bring the dead back into this world, or life, or sense againe; because in death, by the unchangeable, and vnalterable decree of God in his holy Writ, the body returneth into dust from whence it came, and the Soule to God who gave it.

Notwithstanding, since the outward shape and figure, and proportion of any substance, and not the substance it selfe, or creature, is the true and naturall obiect of the eye, according to the Philosopher, who truely saith, *Res non videntur, sed rerum species;* that is, the substances or things themselues are not offered, nor come vnto the sight, but only their shape, and outward figure, as also for that common sense and experience doe teach vs, that it is a thing absurd, and impossible, that all those bodies and substances, which in infinite number wee dayly see, and behold really and materially in their corporall substances, and dimensions, should be contained in the small body of the eye: for these causes (I say) it is possible according to reason, that the Diuell in these supposed apparitions of the bodies and substances of dead men, may present true, reall, and naturall obiects, certaine and assured vnto the eye and sight, if hee can onely present thereto the outward liuely pourtraiures,

and shapes of the substances or bodies, though the bodies themselves be away. That the Diuell can doe this, is no doubt. For if man by Art can visually diuide the outward shapes, and figures of creatures and substances, from the substances and creatures themselves (as is apparent by the looking glasse) and the cunning Painter can in another borrowed substance, separated from their true, right and proper substance, represent perfectly the true and liuely shape of men, & other creatures, euen when they are not onely absent, and remoued in farre distant places, but when oft-times they haue many yeares beene swallowed of the graue; why shoulde it be thought impossible vnto the Diuell (who certainly is more then exquisite *Apelles* excellent) to offer and present vnto the eye likewise any true shape whatsoeuer?

If he can offer the true shape (as is not to be doubted) he doth offer a true and perfect object; and therefore that which is truely and certaintly manifest to sense, although speech and the motion thereof, without another visible bodie to sustaine it (being impossible vnto shapes and pourtraiures drawne by men) be things supernaturall, and truly spirituall, which doe therefore make it a worke proper vnto the Diuell.

And thus it is apparent, that the supposed apparitions which the Diuell doth offer of dead men, may be esteemed and reckoned among such supernaturall workes of devils and Sorcerers, as manifestly are brought to outward sense.

Now let vs turne to view some other kinds of the same workes of the same Authors.

It is reported by some Writers of worthy credit, that the bodies of Sorcerers & Witches haue bin really carried, and locally remoued from on place into another by the diuell.

And of later times (as *Bartholomaeus de Spina* doth witnessse) the inquisitions haue condemned vnto perpetuall prison, and their detained Witches, who by their owne confession, and others proefe, haue by the Diuell been transported into so farre distant places, in few houres, that afterward

ward it hath bin a trauell of many dayes, by their owne naturall power to returke againe from whence they were manifestly by the diuell carried.

It is a thing likewise written and vulgarly received, that Witches are oft-times scene bodily to haunt places, fields, houses, graues, and sepulchers, in an vnusuall and miraculous manner and wondred fashion. These things, and infinite more, whether true or no, cannot be knowne, but to him that doth himselfe behold, and can from his owne sight auouch them really true, and not imaginarie. To performe some manner of asportation, and locall translation of the bodies of Witches and Sorcerers, it seemeth in reason a thing whereunto the Diuell is not vnable.

First, for that it appeareth within the power of a Spirit, by the history of the Prophet *Habacuc*, whom the Angel carried by the hayre of the head, out of *Iudea* into *Babylon*. The naturall faculties and properties of a Spirit, given in their creation, and by their essentiall formes vnted vnto them, the Diuell doth participate with all other Spirits whatsoeuer, though in his fall from heauen, he lost their true happiness and perfect fruition in the face and fauour of God his Creator.

Secondly, for that there are vndoubted examples in holy Scripture, of the diuels power in the locall translation, not onely of bodies inanimate : as fire, windes, tempests, houses (as is apparent in the history of *Job*) and of animate bodies also, or bodies of brute creatures (as is evident in the heards of swine which he carried headlong into the Sea) but likewise of the bodies of men, as is cleere in the Gospel, where it is said, that the Diuell did cast the bodies of the possessed into the middest of the people. If the Diuel could cast, or carry their bodies the distance there expressed (whatsoever or how little so euer it was) it doth manifesterly prooue his power, in the locall motion of mens bodies, although the full extent of his power therein be not necessari-  
ly thence collected.

Concerning the taking the body of our Saviour, and ser-

ting it vpon a pinacle of the Temple, I will not vrge, but do conclude vpon my former reasons sufficiently and necessarilly, that the Diuell, where God himselfe doth not counter-mand, or prohibite him, hath power to dispose and transport our naturall bodies. I will not cite a multitude of Authors herein, and from them borrow needless examples. As some may bee true, so I doe not beleue all, and very few I wish trusted, where the proose doth not manifestly exceede all exception.

I conclude, that it is possible, that sometimes the supernaturall power of the Diuell in this kinde, as in other before mentioned, may appeare vnto outward sense manifest, and the Witch or Sorcerer be found a voluntarie with him. And as is said of this kinde, so may be said of many more besides those before mentioned.

### Charmers.

Concerning the manifest supernaturall workes done by Charmers, who is ignorant? To omit the histories of *Medea* and *Circe* those old famous Hags, who were seene by charmes immediately to cause graine to wither vpon the ground; the current of waters to stand still; the stremme to runne backe against the course, tempests, raine, thunder, windes to rise and fall at their word and command, for an assured testimonie of the true and reall harmes, which Charmers manifestly vnto outward view and sense did vnto the ancient world, is as yet extant so many hundredes of yeares, the Law of the twelue *Romane Tables*, wherein was a Decree and Statute made to preuent and restraine the manifest wrongs and injuries of Charmers. *Alienas Segetes ne incantato*, saith the Law, *Alii natos Segetes in-cantando ne pellexeris*, that is, Let no man charme his neighbours graine. Let no man by charmes and incantations carry away or transport anothers graine. There are many other true reports and records of other wonderfull works and supernaturall feates, all alike offered vnto the outward sence: There inumeration or citation is not further needfull. It is sufficient whatsoever or how many soever they be, that they are workes supernaturall, that they are manifest to sense, that they are of

the

the Diuell, and that the Witch or Sorcerer doth manifest his guilt therein, by voluntary presenting himselfe therein, by manifest vndertaking any part or office in the performance or by promising, and according to promise causing to come to passe. The reason is infallible. He that doth vndertake voluntarily, doth present himselfe and doth promise and according to promise, cause to be performed that which is in anothers power, and impossible vnto himselfe, doth thereby necessarily and vnansweraably prooue himselfe to haue an interest, a power, a contract with that other, which for any may to haue with the Diuell, is society with Diuels, which is Witch-craft and Sorcerie.

And thus hath beeene declared, how the supernatuall workes of the Diuell and Sorcerers may be manifest to the outward sense, and the true testimony thereof.

An obiectiōn here may be made, that many of the former workes may seeme manifest to the sense, which indeed and truth are deceiſs of the imagination and illusion, and therefore there can be no ſuch certainty vnto the outward ſense. It is truely \* answered, He that wanteth ſo much true iudgement, as to diſtinguiſh when he doth ſee a certaine true obiect offered vnto his ſight from without, and when he is incoountred onely with a reſemblance thereof from within his fancie and imagination, is diſeased in body or minde, or both, and therefore is no competent Judge or wiſeſſe in theſe or any other weighty affaires. For that is in health of body, and in the outward organs and instruments of ſense, and ſound in his reaſon, iudgement, and vnderſtanding, though ſometime the fogge and miſt of deſcieued ſense, or fancy, ouerſhadow the brightneſſe of true and vndeſcieued reaſon for a ſhort time in him yet it cannot ſo perpetually eclipſe it, but it wil recouer his light and true ſplendor againe, and truth will ſhine more excellently in the end out of that darkneſſe. This is very lively ſene in the example of S. Peter. *Acts 12. verſe 10. 12.* who at firſt did thiſke he had onely ſene the Angell which God ſent vnto him to deliuer him out of bonds, in a dreame or viſion: but

\* Things imagined and fancied, easily discerned from those things which are real and true obiects of the ſente.

when afterward he was come to himselfe, and his true sense and reason, hee then perfectly discerned and knew that he was really deliuered out of prison by an Angel of God.

If men could not certainly discerne betweene that which they doe really see, and that they falsely imagine in visiones, dreames and fancie, then were the life of man most miserable, there could be no certainty of truth, no excelling i knowledge or vnderstanding. All men shoulde be a like vnable to distinguishe, whether we liue in dreames onely, or in wakeful deed. But the certaine knowledge which God hath giuen vnto mankinde in so infinite kindes and measures, doth prooue the eminence of reason and vnderstanding aboue the intanglements and depreſſion of ſense and fancie.

There remaineth as yet another doubr, which is, how those things which before were mentioned to be spirituall and supernaturall can be ſubiect in reaſon vnto outward ſense or be knowne thereby, howſoever by the former examples, it doth ſo ſeeme. It is true that a Spirit and a Spirituall worke ſimply in it ſelue in the owne nature and ſubſtance, cannot be ſeene by any bodily eyes, or be apprehended by any outward ſense.

Notwithstanding, as they doe mixe themſelues with bodily \* ſubſtances, which are ſubiect to ſense, by accident Spirits, and spirituall operations, are certainly tryed and diſcouered euē vnto ſense. For how is it poſſible that a Spirit ſhould mixe it ſelue in corporall things, but the diſcrepant nature thereof, and mighty diſference, muſt prooue another ſuperior nature in the other? For illustration hereof, let vs borrow an instance from one of the forenamed maniſtent Sorceries. Water is turned into blood by a Spirituall power. The eye doth maniſtly ſee the water, and as apparently after ſee the blood, and is a true and vndeceiued witneſſe of both. Reaſon and common ſense doe know the tranſmutation to proceede from an inuiſible power, which appearing in viſible bodies, is by them apart

\* Spiritus in-  
corpori & à  
ſenſib⁹ no-  
ſtris remoti  
operibus con-  
ſpicui.

Fernel l. 1. de  
Ab. Rer. cauf.  
cap. II.

apart scene, and doth detect an invisible Author, because an immediate effect manifested to sense, doth necessarily in nature proove the immediate cause, though hidden and vnknowne to sense. That invisible and spirituall things may, by those things which are visible and bodily, be conceiued and discerned, the holy Scripture doth witnesse in these words of Saint Paul, Rom. 1. 20 The invisible things of God (saith he) are seen by the visible things, or by his workes in the creation of the world, which are visible.

It may be here demanded, since it is the propertie of the Diuell, in his seeming miraculous contriuements and actions (though a limited and finite obiect creature of God) yet to indeauour to counterfeit and imitate the most high and mightiest workes of wonder of the infinite Creator, thereby to magnifie, deifie, and equall himselfe vnto God in vnbelineing and seduced hearts : Since, I say, this is his property, how shall the fraile vnderstanding and capacitie of man distinguishe the maruailes of the diuell, so liuely resembled thereto, from the true miracles, and truly miraculous workes of God, that thereby with more facility, and lesse confusion, industrious mindes may discouer the proper workes and acts of the Diuell, and his associates, Enchaunters, Witches, and Sorcerers ? First, the true miracles of God being transcendent aboue all created power, and the immediate effects only of a creating vertue, Almighty God for his sole good will and pleasure doth vsually and euer dispense by the hands and through the administration of holy men, *Prophets* and *Apostles* manifestly called of God. Secondly, the end and scope of Gods miracles, directly and mainly ay me and are bent at the glory of God, and the benefit of his people, not vnto any private end, any particular vaine end, tending to satisfaction of priuate lusts and curiositie.

For this cause the holy Apostles vsed the gift of miracles not vnto any other ends, then vnto the confirmation of that holy Gospel, which they preached and published from God, neither did they therevpon ascribe ought vnto their own

praise or glory, but solely vnto the praise and glory of God, and the good of his Church.

That this was their true end, and ought to be the scope and end of all that receive the power of miracles from God, Saint *Paul* doth witnesse and teach, *i. Cor. chap. 12. verse 4,5,6,7.* Now there are (saith he) diuersities of gifts, but the same Spirit: and there are diuersities of administrations, but the same Lord: and there are diuersities of operations, but God is the same which worketh all in all. But the manifestation of the Spirit is giuen to every man to profit withall.

It is from hence manifest, that if any miracles proceede from God as Author, they are dispensed by men, sanctifi-  
ed by God, and who can and are able to prooue and iustifie  
their warrant from God: as also that these men of God  
doe solely professe and bend them vnto the glory of God,  
and the weale of his Church. This then is the square and  
infallible rule by which all miracles doe stand or fall, and  
are approued either to be of God, or conuinced to be of  
Diuels.

Let vs then conclude this point, with that excellent and  
diuine saying of *Tbeophilat*, vpon the *9. chap. of S. Luke.*  
*Predicatio miraculis & miracula predicatione faniuntur.*  
*Multi enim sape miracula ediderunt per Demones, sed eorum*  
*doctrina non erat sana, quia nobis eorum miracula non extiterunt a Deo.* That is, the word of God doth establish and  
confirme the truth of miracles, and miracles ratifie and  
confirme the authoritie and truth of the word. For many  
haue done miracles by the power of the Diuell, but their  
doctrine was corrupt and not sound; and therefore their  
miracles were not of God. Wheresoeuer therefore mira-  
cles or supernaturall worke shall dare to shew their heads,  
not contained within those limits or compasse, that is nei-  
ther prooued immediately from God himselfe, nor medi-  
ately by him reuealed in his writ & word of truth, they are  
iustly to be suspected to issue from the enemies of God; the  
Diuell, and evill Spirits, and therefore their Authors ought  
to

to be accomptant therein vnto Iustice , and all religious Ministers and seruants of God and Iustice, in the most strict and seuerre extent of Law. And thus much concerning the manifestation of the supernaturall workes of Witches and Sorcerers, vnto or through the outward Sense.

## C H A P . VII.

*The workes of the Diuell or Witches manifest to Reason, or consequence of Reason, and how detected.*

**A**ll doubts being cleared , it hath vndoubtedly appeared how supernaturall and spirituall workes are apparent to sense. It now followeth to declare , how likewise they are evident to Reason, or necessary to consequence of Reason.

Those things are said to be proper obiects of Reason and vnderstanding: which, being remote from the immediate view or notice of the outward senses , are grounded vpon vniuersall and intelle&uall knowne positions, propositions, and certaine vndoubted generall notions, by necessary collections, or raciocinations. That we may build the foundation of this our Reason or Raciocination vpon the infallible truth of Gods holy Word which shall neuer be shaken : let vs for the detection of Witches and Sorcerers, by reason , and consequence of reason, syllogise directly and immediately from God himselfe.

Thus saith Almighty God, *Isaiah chap. 8. verse. 19.* And when they shall say vnto you , Enquire of those that haue a Spirit of Diuination , and at the South-sayers, which murmur and whisper , should not a people enquire of their God ? Under this interrogatiue (should not a people inquire of their God ? ) is vnderstood this affirmative ; A people should enquire of no other Spirit, but of their God alone.

From this holy text and wrir , reason doth assume and collect necessarily, and truly.

First,

First, that many things are hidden from the knowledge of man, which are revealed vnto the science and knowledge of Spirits. Otherwiche neither would man aske or enquire of Spirits (as hath beeene vsuall in all ages) neither should God haue occasion here to forbid the enquiring at Spirits. That the ignorance also of man in things knowne to Spirits, is the true, first and originall motiue or reason for enquiring at Spirits, is very plaine by the words of King Saul, *I.Sam.28.15.* God is departed from me (saith he) vnto the vision of *Samuel*, raised by the Diuell, and answereth me no more, neither by Prophets, neither by dreames: therefore haue I called thee, that thou maist tell mee what I should doe.

Here is a manifest grant of knowledge in Spirits aboue men. Secondly, reason doth hence collect, that all Spirits that doe suffer themselues to be enquired at, are euill Spirits, and therefore Diuels; because Almighty God hath here expressly forbidden the enquiring at any other Spirit beside himselfe: and therefore good and holy Spirits

\* Angli boni  
non possunt  
peccare, Pet.  
Lomb. d. 7. l.  
2.  
This doth  
cōdemne that  
white Magick  
or Theurgia  
which is sup-  
posed or pre-  
tended confe-  
rence with  
goode Spirits.

will not, nor \* can not disobey the commandement of God, nor countenance or assist men in so doing. Thirdly, reason doeth necessarily hence conclude, that such men as are enquired at for revelations of things hidden from the skill and possibilitie of knowledge in man, are Sorcerers, Witches, and South-sayers, if promising and performing according thereto really, and yet not warranted by God his word, nor assisted by nature.

The consequence and inference of this reason is iust; for that to promise those things, or to vndertake those things which are out of their own knowledge, and solely and properly in the knowledge of Spirits and Diuels, doeth manifestly proue in the performance, their interest, societie, and contract with Spirits and Diuels, which is Sorcery and Witch-craft.

It may bee here obiected, that there are some men who affect to bee resorted vnto, and to bee enquired at in things supposed hidden from the knowledge of man, and to be reputed

puted able vnto such Reuelations , though haply they practise to deceiue , vnder the colour of pretence , of such a bilitie .

It is iustly hereto answered , that this their presumption ought to be severely enquired into , whether it doe taste of ought that is diabolicall , of the Diuell , or supernaturall : and if nothing so doe , yet in this Grand cause of God himselfe , the religious iealousie of the prudent Magistrate , ought to punish their presumption , which dare affect to vndertake the name or note of a sinne , so odious and abominable vnto Almighty God . Let vs for better impression , againe repeate and iterate those things which were collected out of the propounded text .

First , that there is knowledge in Spirits of things hidden , and separated from the knowledge of man .

Secondly , that such Spirits as are enquired at , and doe reueale such knowledge vnto man , are Diuels .

Thirdly , that men which doe practise to be enquired at for such supposed Reuelations , ought not onely to be iustly suspected , and inquired into , but that if they be found therewithall , to know and reueale those things , which are indeed and really aboue and beyond the knowledge of man , and are properly and onely in the power of Spirits ; that then this doth infallibly prooue their interest power , and societie with Diuels , which is certaine and assured Sorcery and Witch-craft .

And thus hath reason drawne a demonstration out of the booke of God , of a certaine Witch , and manifest Sorcerer . Let vs now exercise our selues in the consideration , examination , and try all of some particulars herein .

It is said of *Apollonius* , that he foretold the day , the houre of the day , the moment of the houre ; wherein *Coccius Nerrus* the Emperour should die , long before the time and being in farre distant places remoued from him . It is reported of the same *Apollonius* , that being consulted by one who for that purpose came vnto him , how he might grow rich , *Apollonius* appointed him to buy a certaine

field or ground , and to be carefull in tilling and plowing thereof, which after he had done a while , he found in the end a great treasure and so became rich. It is written of the same *Apollonius* also, He made knowne vnto *Titus Ve-spatian*, the time and manner of his death , enquiring it at his hands. These things with many other the like *Ianus Jacobus Boiffardus*, relateth in the life of *Apollonius*.

Who hath not heard of the name and mention of that famous and renoumed British Wizard *Merlin* , and of his high and great esteeme among Princes for his prophesies ? Vnto his fore-sight and predictions, from many foregoing ages, the successes and euents of diuers Princes affaires, in their seuerall raignes , haue beene vsually by diuers times and histories referred.

For this cause Master *Camden* , in the description of *Caermarden-shire*, doth terme him the *Tages* of the *Britans*.

*Speede* in his tractate of the ancient Inhabitants of great *Britane* ; as also of the life of *Aurelius*, *Ambrosius*, and of the raigne of King *John*, and of *Henry* the fourth, doth out of *Malmesbury* , and others , recite diuers accidents and euents, in seuerall succeeding ages , vnto his oraculous and miraculous illuminations, ascribed to haue beene foreseen, foretold, and knowne.

If there be truth in those Oracles , and ancient foreseeing Reuelations , they doe necessarily inferre the assistance of a power , farre superiour vnto all the power of man. Therefore whosoever doth finde them true, must conclude their Author a Witch or Sorcerer. Neither hath the generall reception, or opinion of Authors, beene herefrom different, who haue published him the sonne of an *Incubus* , or the sonne of a Witch , begotten by the Diuell. As it is said of this ancient time-noted , and age-viewed Sorcerer ; so may be testified of many other.

What shall we iudge of that infamous woman , among the French , called *Ioane of Arc* , by others *Ioane Pucell de Dieu* ? *John de Serres*, the French Historian , doth report that she had many miraculous Reuelations , whereof the

King

King (then *Charles the seauenth*) and all his Armie and men of warre, were open wondering witnessses, and in those revelations for the most part, there was found no lesse wondrous truth, then true wonder, as saith *Serres*, although so ne others haue iudged her an Imposteresse only. By her sole incouragement, and stout assurance of successe, built vpon miraculous reuelations, the French prosperously incurred the victorious English in France, at severall times, and against all humane reason, recovered their in reason-vnrecoverable, and most desperate standing, euen neere vnto the pit of vtter downefall, with more then vnspeakeable amazement and terrour, vnto the sodainely confounded English.

Notwithstanding, at length shee was taken prisoner by the English, executed and burnt for her Witch-craft. What shall wee say or iudge of other the like Authors, and broachers of supernaturall reuelations, and predictions in other times? The fore-mentioned Historian reporteth, that a Wizard foretold Duke *Biron* of his death, and that hee shoulde dye by the backe blow of a *Burguignon*, who afterward prooued his Executioner, beeing that Countrey man.

*Melancthon* out of *Carion* doeth recite the mention of a woman, of the order of the *Drunides* among the *Tungri*, who foretold *Dioclesian* that hee shoulde bee Emperour of *Rome*, when he had first killed a Boare, which prooued afterward one *Aper*, then an Vsurper, which in the Latine tongue signifieth a Boare.

*Suetonius* writeth of a Diuinour, who long before was able to make knowne the death, and the manner of the death, and murder of *Julius Cesar*.

*Philippe de Commines*, in his 8. booke, chap. 19. doeth make mention of one Frier *Hierome*, and of his many admirable reuelations and predictions, concerning the affaires of the King of *France*, which as from Friers owne mouth, hee himselfe did oft heare, so with his owne eyes hee did witnesse and behold their issue true. It was di-

\* Some Au-  
thors doe  
write, that  
this man was  
an holy man,  
and a man of  
God. If it  
may be pro-  
ued, that he  
received  
those his re-  
velations frō  
God. I doe  
subscribe. If  
it cannot be  
prooued, that  
hee did re-  
ceiuē them  
from God,  
it is most  
certaine, that  
they were of  
the Diuell,  
since in super-  
natuarll reue-  
lations there  
can be no o-  
ther medium.  
\* Speede.

sputed, whether in these transcendent reuelations the Friar  
were a \* man of God or no, and it is doubtfully there  
concluded.

In these like reuelations and prophecies, reason cannot  
deny, but must acknowledge the manifest impression and  
stampe, of more then humane Science or demonstration.  
If wee desire or affect more specially to viewe what our  
owne Histories at home afford : who can deny him a Wi-  
zard, or Witch, who as Mister Speede and others testifie, in  
the reigne of *Richard the Vsurper* foretold, that vpon the  
same stome where hee dash his spurre, riding toward *Bos-  
worth field*, hee should dash his head in his returne : which  
prooued accordingly true, when being slaine in battell, hee  
was carryed naked out of the field, and his head hanging  
low by the horse side behinde his bearer, did smite vpon the  
same stome in repassage, where before in passage hee had  
strooken his heele and spurre.

What can be deemed lesse of the Author of that proph-  
ecie in *Edward the fourth* ; that is, that \* G. should murder  
King *Edwards* heires, which *G.* vnderstood of the Duke of  
*Glocester*, was too true.

How can he likewise escape the iust suspition of the same  
foule crime, from whom originally or first was derived that  
prophecie or prediction in *Henry the fift*, concerning his  
sonne, as yet then vnborne, *videlicet*, that what *Henry of  
Monmouth* should winne (which was *Henry the fift*) *Henry of  
Windfor* shoulde lose (which was *Henry the sixt* and his  
sonne) as it after came truely to passe ? These things as I  
said before, doe necessarily inferre a power farre superior,  
vnto the power of man, and therefore prooue their voluntarie  
vndertakers Witches, or Sorcerers. This doeth *Bis-  
feldius* in his Tract, *de Malef. confessionis*, confidently af-  
firme in these words, *Referri non possunt ad causas naturales,  
sed ad Damonas hi effectus, nempe response dare de occul-  
tis ferri, per verem, per loca remotissima*. That is, these things  
can haue no relation vnto naturall causes, namely, to giue  
answere vnto things hidden from man, to flic in the ayre,  
and

and the like, but are to be attributed vnto the power of the Diuell, or Diuels.

But here may bee obiected, that since it is said by God himselfe, that no man ought to aske of any other Spirit, but of God alone, things hidden and vnreuealed to men, *Isa. 8. verse 19.* before alleadged; and since for that cause it is not to be doubted, that many things may be reuealed by God vnto men, for this cause and reason (I say) it may be deemed and obiected, that some of the former reueelations and prophecies may bee free from the imputation of Witch-craft, and Sorcery.

It is vnansweraably answered to this obiection: First, that all the reueelations and prophecies which are of God, are euer published by Prophets, & men of God, immediate-ly called by God himselfe, vnto those functions and places. Secondly, those vessels, and seruants of God, which are the publishers of Gods reueelations or prophecies, doe euer at-  
ouch, and openly professe God himselfe, to bee Author thereof, from whom they onely claime, and openly pro-  
claime their immediate, and expresse warrant and Com-  
mission, as appeareth by all the prefixions of their prophe-  
cies: Thus saith the Lord, The Word of the Lord, The  
burden of the Lord, The reueelation of Iesu Christ, and the  
like. Thirdly, the reueelations and prophecies, which are  
thus deriuied and sent from God, carry in themselues some  
manifest stampe of their authority, and power from God,  
in some frutes or effects correspondent, and answerable to  
the nature, will, and pleasure of God, and are directly and  
originally bent, and intended vnto the glory of God, and  
the publike weale, and good of his Church, and people.

By these notes, and infallible markes of Gods holy pro-  
phecies and reueelations, may bee evidently discerned a  
cleere difference, and distinction thereof from diuellish  
predictions, and Sorcerous Prognostications, which there-  
fore cannot shrowde, or hide themselues vnder colour or  
pretense thereof, being dueley and rightly expended.

It may bee yet further obiected, that some learned and

truely religious seruants of God ( though no publike Ministers, of Propheticall functiōns or callings ) haue had sometimes their speciall revelations of some particular things, in which it were not onely manifestly iniurious, but plainly & extremely ridiculous to accompt them Witches. It is true, and cannot be denied, that Almighty God sometimes, by dreames, sometimes by secret prodigies, doeth admonish some his priuate seruants, good and holy men, of some things to come, for their owne priuate and retired reformation, information or better preparation ; not for prophane or trifling ends, or vses, but that any prophecies or revelations, can be of God, that are obscurely whispred, or cast abroad for such vses, by any vnwarranted or prophane Authors , without any manifest warrant, Commission or authoritie from God, in the vpright iudgement of all men, that truely worship and feare the true God, the God of hostes, is much irreligion , and prophane credulitie to anouch,<sup>1</sup> or affirme. Nay, it is altogether contrary and contradictory, and therefore impossible to God his mirāculous revelations, visions and prophecies, ordinarily, or commonly to serue, or waite vpon the ordinary ends, or vses of priuate men, since all true miracles, and miraculous revelations are etier in their proper nature, and true end, solely attendant vpon God his immediate command and Word, vnto his extraordinary workes. To make it therefore ordinary, or a thing common, or of customary practise, to foretell or give prediction of things to come, must necessarily proceede from the Diuell, since the gift of true prop̄hetie, and the Spirit of true revelation, is not subiect to the common or vsuall intentions of men ; neither can profit or commodity, or sale bee made thereof by men at their pleasure, as is not vnwonted with all the disciples of *Simon Magus*, Sorcerers and Witches, in their markets and faires made of their prophecies and revelations.

If then these whisperd revelations cannot bee of God, then are they necessarily of the Diuell. If they proceed from the Diuell, then by an ineuitable conclusion, those men

men are his instruments or organs, by whom or through whom they originally flowe, or are derived vnto men and published. It may be yet further objected, that in men possessed by the Diuell, as were thos in the Gospel, whose bodies the Diuell did really rend and tearre ( in whom hee did roare and crie out ) whom hee cast into the middest of the people. It may be ( I say ) objected, that in those possessed and the like, there may be divers certaine things hidde from men, without the imputation or iuste opinion of Witch-craft or Sorcerie in them.

That this may bee, is manifest in the Gospel, whene the Diuell in the possessed vitered wordes of knowledge then hidden from men, but by extraordinary revelation, when hee acknowledged our Sauour to bee Iesus the Sonne of the liuing God. This could not in any possibilitie of mans reason bee knowne vnto the possessed, because it was then but in part revealed vnto the Disciples themselves, who were as yet but learners theomeselves and Scholers of that Diuinitie; neither had the naturall man or the world as yet so much as tasted, or sauoured any notice thereof.

The like may bee objected concerning those that are possessed. I call them possessed, in whose bodies outwardly appearing no extraordinarie signes or tokens of the Diuels corporall presidence, or \* residence in them ( as was in the possessed manifest ) yet are their mindes, understandyng, wils, and reason palpably obserued to bee besieged, captiued and inchaunted, by an extraordinary and more then naturall, or rather an infernall invasion of the Devils illusions, for the magnifying and advancing whereof, the Diuell doth oftentimes mixe and temper them with some rare and wonderfull revelations, by or through the possessed deliuered.

From these objections both concerning the possessed, and also the possessed, doeth issue a necessary sequell, that prophecies and revelations are not alwayes inseparabile testimonies of a Witch.

\* Master Perkins in his discourse of Witch craft chap. 3. pag. 132. doth diuide likewise Witches vnto such with in whom the Diuell is not inwardly, but from without doeth inspire them and within whom hee is, as was the Pytho-nisse at Philippi, Actes 16. 16.

It is truely hereto answered, that soley and simply reuelations are not sufficient evidences, or conuictions of a Witch, or Sorcerer, but with difference and distinction.   
 Supernaturall reuelations vnrequiredly transfused and transferred by the Diuell, doe not prooue the persons in whom they are found, to bee their owne free or desirous Agents in consent therein, but rather properly and truely the Diuels Patients, and therefore it cannot be their guilt, but his intrusion; usurpation, and insidiation: but supernaturall reuelations, in which any man shall knowingly, and deliberately consult with, or inquire at a knowne Spirit, and injoying the free libertie of his will, not depraved or corrupted by illusions or diseases, shall with consent or allowance thereof entertaine, commerce conference or assistance of Spirits vnto that purpose: such reuelations (I say) wherefoeuer truely and duely detected, doe demonstratiuely and infallibly point on a Witch or Sorcerer, by what way soever hee doe practise with the Diuell, whether by confiruation, spels, or other Magicke rites, or by vulgar trading with him, by familiar speech and expresse contract, as is most vsuall with vulgar and vnlearned Witches. It is not the different manner of contracting, or couenanting with the Diuell, that maketh a new or a different species of a Witch, for by what name soever, in what manner soever, any man doeth contract with the Diuell, hee is a Witch or Sorcerer, saith *Binsfeldius*, and invocateth the Diuell.

Although therefore the possessed, or obseßed, are iustly acuited in their reuelations and prophecies, because transmitted or sent vunrequired, and vnknoingly vnto them, yet cannot the Witch or Sorcerer bee any thing at all aduantaged, or cleared in his reuelations, which are euer detected to bee both by him affected (as is prooved by his mercinarie sale thereof) and also are fore-thought and premeditate, as is evident by his promised and couenanted vndertaking thereof, according to conditions or agreement.

That

That we may make this point yet more cleere, let vs yet farther examine, and consider what Witch-craft is. These are the expresse wordes of *Binsfeldius* a Papist Diuine, in his tract *de Confessionibus Sagrarum & Veneficorum*. *Vt fiat maleficium hoc trsa concurrente necesse est inquit, Deus permittens, secundo Diaboli potestas, tertio hominis malefici voluntas libere consentiens.* That is, vnto Witch-craft three things necessarily concurre: first God permitting: secondly the Diuell working: thirdly, man thereto consenting or yeelding his free-will. Vnto the very same purpose, saith a learned Protestant Diuine our countriman, *Perkins* in his description of Witch-craft, including the worke or assistance of the Diuell, the permission of God, and a wicked art freely practised by man, and chap. 5. of his discourse of Witch-craft, hee pronounceth also him a Witch, whosoever wittingly or willingly consenteth to vse the aide or assistance of the Diuell, in the working of wonders aboue the ordinary course of nature. I name these two Diunes onely, because in this particular they seeme to mee to haue best satisfied, and by the common consent both of Papist, and Protestant Diunes, the trueth doeth more vncontroverstely appeare Catholike and firme, most other learned men that I haue seene on both parts, hauing generally or for the most part comparatiuely beeene defective. *Scaliger* in his booke *de Sabilitate*, consenteth with them both, exercit. 347. where speaking of the impossibilitie, of one man hurting another merely by bare wordes, hee hath these wordes.

There is a greater power then wordes saith hee, namely, the Diuell doeth the mischiefe vpon the vttering of such words; and the foolish sortish man, that pronounceth or vttereth them, supposeth that by vertue of his words it is done. *Ipse igitur agit Demon (inquit) stultus & vecors. prout suis se verbis agere;* vnto the same effect are the words of *S. Augustine*, by Magicke Art saith hee, miracles and things aboue nature are brought to passe, *Miracula Magica artibus sunt. lib. 3. de Trinitate.* The word Magicke

doeth insinuate, or imploy, or include both a Diuell, and a supernaturall effect or miracle, as in the former words of Scaliger , also the supernaturall effect and consequent of trembling, argued a power in them aboue the power of a meere voyce, or speech, which therefore saith Scaliger , was the Diuell. In both likewise, the will and consent of man was apparent. In the first, where S. Augustine calleth Magicke an Art, that imployeth a mans consent, for that Artes are willingly, and wittingly studiyed by man. In the second, where Scaliger in the mumbleyng of words of supernaturall effect, affirmeth that the foolish man who vttered them, supposed those effects to proceed from his words ; his vttering therefore such words, with that expectance, prooued his liking and consent vnto such effects. And thus it is vndoubtedly apparent, by these Authors in their descriptions of Magicke, and Witch-craft, that necessarily by consent of reason, though not alwayes in expresse wordes, is vnderstood and included, both something supernaturall, and the will and consent of man thereto. And this may yet bee made apparent, by the words of the same Scaliger, Exercit.

327. *Magi ( inquit ) suas effectiones violentias appellant : propterea quod vires suas supra eas, quam natura ordine fieri vindictar exercunt.* That is, Magitians tearme their workes violencies, because they exercise violent force, or power, aboue the course or order of humane nature. The Magitians giuing names vnto their workes, aboue humane power or nature, and boasting them as their owne, doth prooue their free will and consent. Those their workes being supernaturall, doe prooue them to bee of the Diuell, as the very vsuall understanding of the word Magitian, whereby they are ordinarily tearmed, doeth testifie. And thus it is manifest. First, that in Witch-craft the effect or worke done is supernaturall, aboue the reach and power of man. Secondly, that in that worke the Magitian, or Witch, hath a willing interest.

And hence now is manifest also, what Witch-craft is, namely, a worke or effect, aboue the nature or power of man,

man, wherein notwithstanding is the will, consent, and assent of man. This no man can deny, the demonstration being so evident.

It now followeth to enquire, how this Witch-craft shall bee detected, or discouered; Secondly, how shall mans free will, or consent therein be discouered. Vnto the first, is easily answered, *videlicet*, the supernaturall worke or effect doeth appeare by it selfe, when it is manifest and apparent aboue the nature, reach, and power of man, such as are diuers effects and workes formerly mentioned. Vnto the second I answere, that mans free will, good will, consent, assent, or allowance therein is discouered by the same true actes or meanes, whereby any man his consent or assent is vsually discouered, indicted, and arraigned in the case of Treason, Murder, Fellonic.

In case of Treason, Murder, Fellonic, consent is discouered in vsuall course and practise of the Law, either by some manifest acte promoting or furthering those wicked intentes, or by conniuence therein: by wilfully not seeing, or by silence, or not revealing,

As therefore in those hainous crimes iustly; so in this high Treason against God, and adherenceyno his enemye the Diuell, in like manner any man his wicked assent, content, or good liking, is to be traced and discouered by any act tending vnto the promoting thereof, by his coniuing, willingly concealing, or silence: For as in case of Treason, Murther, Fellonic, whosoever permitteth or admitteth any of those crimes, whosoever only consenteth thereto, connieth, keepeth counsell, or conceadeth, is iustly by the law held, judged, and condemned as a Traytor, Murderer, or Fellon himselfe; So by the same equitie and reason in high Treason against God (such as is Witch-craft and adhering vnto the Diuell his enemye) whosoever shall consent thereto, conaue, or giue allowance is certainly a Witch himselfe, and guilty of Witchcraft. This is the reason why all Writers, with one consent doe as well hold and condemne for Witchcraft the tacit contract as the express.

Whetein in expresse tearmes vocally any man couenanteth with the Diuell, or contracteth. A tacit contract is, when any man taketh vpon him to doe, that by naturall causes, which causes are allowed no such effects in course of nature, nor yet are allowed vnto any such effects beside the course of nature; Either by God, his Word, or by the Ordinances of his Church. To this effect expressely saith *Binsfeldius lib. de Confess. Malefic.*: & *Sagarum: Tacite (inquit) iuuocatur Daemon quoties quis contendit illud, facere per causes naturales, qua nec virtute sua naturali, neque ex Diuina, aut Ecclesiastica possunt illud facere.* To the same purpose saith *Perkins cap. 5.* of his discourse of Witch-craft, giuing allowance, saith he, vnto meanes not allowed by God maketh a Witch. That there are such effects, the same Author doth instance in another place, in these words, *Referri (inquit) non possunt ad causas naturales sed ad Damomas bi effectus, ferri per aerem dare responsa de occultis;* That is, these effects cannot be referred vnto any naturall causes, but vnto the power of Diuels, namely, to flye in the ayre, to reueale things hidden from man. For this cause also saith *Perkins*, Diuinining of things to come peremptoriily, conuinceth the Author a Witch.

To conclude therefore, whosoeuer taketh vpon him to doe these things, or the like, and cannot iustifie them done according vnto the vertue or power of naturall causes, or (if besides course of nature) cannot prooue or warrant them to be of God, neither by his Word, nor Otdinance of his Church, that man is a Magitian, a Witch, or Sorcerer. But here it is requisite, and fit that men doe distinguishe betweene things vnwarrantably done beside course of nature; and therefore necessarily to be tryed and iudged by those rules of Gods Word, and Church. And betweene those things, which are likewise vnwarrantably done, but are aboue the course of nature, yet are likewise to be tried by the same rules, and limits of Gods Word, and Church.

For as besides course of nature are many things, as Sacraments

eraments, rites, Ceremonies. Which are to haue allowance of their being from the same limitations , or else are to be condemned. So there are things aboue nature as miracles, which also are to haue their allowance , and approbation by the former rules.

It followeth therefore necessarily from hence , that whatsoeuer supernaturall effect, or aboue the power, or nature of man doth happen, and is not warranted or allowed by God, his Word, or Church, that certainly is of the Diuell. If it be of the Diuell, then whosoever doth allow, yeeld his good will, consent, or by any way or meanes , or art doth promote or further , it is a Witch , as he who in Treason, or Murther, conniueth or consenteth, is a Traytor or Murderer as is aforesaid. That a supernaturall worke, or an effect aboue nature , is to be held Diabolicall, is not only prooved by examination and triall of God,his Word, and Church , but reason it selfe doth also demonstratze it. Euery supernaturall effect, hath a supernaturall cause. Euery supernaturall cause is God, or the Diuell,there being no meane betweene , but one or the other. Good Angels or spirits doe worke their supernaturall effects also or aboue nature , but those their supernaturall workes are alwaies directed and commanded by God, and therefore are of God , and carrie with them evidence immediate from God. All supernaturall workes that are of God, are warranted from God. Therefore whatsoeuer supernaturall worke cannot be warranted of God, is of the Diuell. Whether it may be warranted to be of God, will appeare easily by the former limitations and rules. If therefore a supernaturall worke appeare not to be of God, by the former limitations, and examination; then is it certainly of the Diuell. By necessary consequence, therefore of reason it followeth, that whosoever vnto any such effect or worke, thus demonstratiuely discouered to be of the Diuell, doth give any allowance or consent, though never so tacitly,or closely, yea though ignorant of the qualitie or degree of the sin, yet in his rash and vnadvised and inconsiderate yeelding or

continuing therein, he is guiltye, accessary, and a very Witch himselfe, as is aforesaid in case of Treason, and the like grievous offences against a Prince or State. For the ignorance of the law excuseth no man, yea and in this particular, So many faire directions by learned Writers giuen, doth leue men inexcusable, and maketh ignorance willfull, and resolute, and excludeth easie pardon. Neither can the most simple ignorance iustifie any man, although it may qualifie the degree or grievousnesse of punishment.

If this law seeme strict and hard. Let men consider the greatnesse, and grievousnesse of the sinne, and the pernicious consequence thereof. Which iustly doth vrge, and impose the necessary; fearefull rigour, and stri&tenesse of the law. The necessarie and equitie hereof is apparent in case of high Treason aforesaid against a Prince, or State, wherein vsually they who are simply, or ignorantly drawne, or vsed, or are instruments in any sort, to further or promote the mischiefe, are as well lyable vnto the seuerre inquisition, and terrible censure of the law, as are they who were the maine plotters and contriuers. Witchcraft is high Treason against God himselfe, a combining, and adhering vnto his enemie the Diuell, a desperate renouncing of God and all goodnesse, and a worship of Diuels. In this abominable sinne therefore, in any kinde or sort, in any manner or action, to besfriend, aide or conuince is no lesse then high Treason against God also, wherein as well the accessarie as the principall are both guiltye. Whosoeuer therefore shall in matter of this high nature or danger, dare or hazard to doe any thing that may be questioned or iustly suspected in that kinde, or to tend thereto, cannot be by his ignorance excused.

Thus I obiections doubts and impediments remooued, let vs build a neuer-deceiuing, and inviolate conclusion concerning Witches, vpon this neuer-failing nor shaken foundation: that is, all supernaturall workes revelations or prophecies whatsoeuer, that issue not either immediately, and manifestly from God himselfe, or from his Word or

or Church allowed (the prooife and touchstone wherof hath beeene before touched, and briefely declared) or from the Diuell in the ignorant possessed or obfessed, or are not counterfeit and imposturous (which is likewise elsewhere in the due place considered) all other reuelations or works (I say) whatsoeuer, not excepted nor included in one of these, are vndoubtedly issuing from Witches and Sorcerers, and are certaine and demonstratiue proofes and evidences of Witch-craft and Sorcery, in whom they are originally first detected. And thus how Reason doth cull and draw forth a Witch or Sorcerer, hath evidently beeene cleared and declared.

---

### C H A P. VIII.

*Of diuers kindes and manners, wherein Sorcerers and Witches, receive knowledge from Spirits.*

A S Almighty God hath out of the Text before mentioned, *Isaiah* 8. in generall made evident, who is infallibly a Witch or Sorcerer: so hath he in other places of Scripture manifested some of their severall kinds, according to the different shapes and formes, in which they doe enquire at Spirits for their knowledge and reuelations.

This is apparent out of the 18. chap. of *Deuteronomie*, verfe 10. Let none bee found amongst you that vseth Witch-craft. What Witch-craft is, was before out of the Prophet *Isaiah* declared.

Now in this place doth follow the enumeration of some of the speciaall or particular shapes in which they shroud themselves. Let none be found among you (saith the Prophet) that vseth Witch-craft: and immediatly after doth adde those particular formes in which they enquire; A regarde oftymes: a marker of the flying of fowles: a Charmer: a Sooth-sayer, or that asketh counsell of the dead. As therefore before we prooved, that the infallible true note of a Witch in generall, and in common unto all Witches,

ches, and Sorcerers, of what kinde so euer, is to be enquired at in things hidden from men (as is likewise by those words of Saul apparent, *Sam. 1. chap. 28. verse 7.* Seeke mee a woman that hath a familiar Spirit, that I may goe to her and aske of her:) so here in this text are reckoned vp some of their seuerall shapes, by which in true and sound reason, and the due consequent thereof, we may consider and collect many other, though not here numbered, or mentioned.

For since the common and inseparable signe or marke of Witches is certaintely made knowne to bee, the practise of reuealing vnto men that enquire those things which are hidden from men, and onely revealed by Spirits: it followeth by necessarie consequent, that not onely those which are here specially nominated, in that shape of marking of the flying of fowles, or of charming, or of raising the dead, but all other whatsoeuer, in what other shape so euer that is, hath, or can be devised, that shall be found to practise or vndertake to be enquired at, and to giue answer and reuelation of things separated from the knowledge of man, and which God hath hidden from men, and therefore hath forbidden by Spirits to be made knowne to men; all such (I say) in what shape so euer, as well in these kinds here named, are, according to the generall note of a Witch, to be iudged Witches and Sorcerers.

For as the holy Scripture hath nominated and pointed out vnto vs some few kinds, as a light onely vnto all the rest: so may common experience by these bring others vnto our view, and all ages haue vpon the records of time and Historie, left vnto succeeding posterite, many shapes more of memorable and famous Witches, not onely in these shapes and formes shrowded, which are here mentioned but in many other.

Besides those kinds therefore, which here the holy Scripture hath nominated, let vs take a short view of some other, which are in other shapes found (since all are in their common kinde and nature the same.) It is no strange thing, that

that in the shape , and vnder the pretense of *Astrologie* . Astrologers some men haue hidden sorcerous practise , and performing vnder the colour thereof such things as were onely in the power of Spirits , haue thereby cleerely manifested , that they deriued and borrowed them of Spirits . *Saxo Grammaticus* , in his historie *de rebus Danicis* , doth make mention of a sort of Wizards , who would vndertake for gaine , to foretell the certaine state and constitution of weather to come so assuredly , that they would vsually sell vnto Merchants prosperous and fortunate windes , when by aduerse and opposite gales they were deteyncd from their intended voyage .

This kinde of Sorcerer may very rightly be referred vnto that which in *Denter* . 18. verse 10. is noted by a regader of times , which perhaps may also not vnaptly be vnderstood a *Magicall Astrologer* . His performance aboue the nature and power of his Art , of that which is onely in the power of a Spirit , doth both detect the Diuell to be chiefe Author of the workes , and the other to be also guilty to the worke .

That the professors of *Astrologie* haue in former ages vnto *Astrologie* ioyned this diuellish skill and custome ; as also other kinds of Diabolicall Diuinations , plainly doth appeare .

First , by the word of God , *Daniel* 2. verse 2. wherewith the *Astrologers* , the *Caldeans* , *Magicians* , *Sorcerers* and *Enchanters* are conioyned .

Secondly , it doth appeare by the Lawes , which by the Romane Emperours were prouided against them ioynly together , with *Caldeans* , *Magicians* , and *Southsayers* . The words of one ancient Law are , *Nemo Aruspicem consulat, aut Mathematicum, nemo Ariolum, Caldeum, Magum;* that is , let it be enacted or ordered that no man aske counsell of a South-sayer , a Mathematician , an Astrologer , a Caldean , a Magician .

*Dion* in the 27. booke of *Historie* , doth make mention of *Astrologers* , who by diuellish skill practised and vsed to

\* This kinde send the Diuell to present \* dreames vnto men in their of Diuell is sleepe; for which cause *Tiberius* the Emperour revenged himselfe vpon such Astrologers, thongh otherwise himselfe a great friend and louer of Astrologie. Sir *Christopher Heydon* in his defence of iudicall Astrologie, doth out of *Osiander* recite this distinction of Astrologie : \* *Astrologia pura qua nibil habet de Magia*, that is, Astrologie that is not mixed, nor intermedleth with Magicke. Whereby it necessarily concluded, that Astrology may be, and sometimes is impure and defiled with Magicke and Sorcerie.

\* Page 27.

\* Page 29.

In other places of the same worke, he maketh a difference betweene Astrologers \* simply, and such as with Astrologie ioyned Magicke. And out of *Brenius* he receth these words, *Non negat Hierimias eam partem Astrologia, qua sequitur manifestas naturae rationes*; that is, the Prophet *Ieremy* doth not deny or condemne that part of Astrologie, which is guided by manifest reason or cause in nature. Herby then is vnauidably concluded, that the Prophet of God condemneth that part of Astrologie, which exceedeth causes and reason in nature, and that necessarily must needs be Sorcery and Magicke. As it is not obscure, that some men vnder the colour of Astrologie haue practised Magicke and Sorcery; so is it no lesse evident, that many others, vnder the pretense of aduising and counselling in Phisike. For curation or Prognostication of diseases, haue likewise exercised the same diuellish practise.

<sup>a</sup> Hipp. libro de Sacro merbo de Magis, & Dioscor. li. 2. cap. 102. & Theophrastus de hist. Plant. Trallianus. lib. 9. <sup>b</sup> Galenus li. de Medica Homeri tractatione,

That this hath beene no new vpstart custome, the multitude of diseases, which ancient times doe register to haue beene cured by enchaunted Spels, and words, and Magicke skill, doeth plentifullly witnesse. The most ancient father of all Phisike and Physicians, the incomparable worthy founder of Method and Art, <sup>a</sup> *Hippocrates*, <sup>b</sup> *Dioscorides*, <sup>c</sup> *Theophrastus*, with other succeeding Ancients, doe generally all acknowledge the force and power of *Magicall curation*. *Galen* in his younger time gaue no credit thereto, but in the more aged <sup>d</sup> experience of right obseruation he doeth acknowledge it. I will not stiffe this small Treatise

tise with the particular citation of euery Author. Later Physicians also of the best and most choise note, doe herein, with former ages consent and concurre, and experience doeth confirme truthe in both.

Whosoever is acquainted with bookees and reading, shall every where meeete a world of the wonders of cures, by wordes, by lookes, by signes, by figures, by characters, and ceremonious rites. As what the practise of former ages hath beene is manifest; so what our age and later time doeth herein afford, is almost no where in this kingdome obscure. The neerest vnto that impudencie, which herein this our time doeth produce and set foorth, is that history of a *Germene* Witch, reported in the *Malleus Maleficarum*.

There was (as the Author of that worke saith) sometime a Sorceresse in *Germany*, who vsually cured not onely all that were bewitched, but all kinde of diseased people, so farre beyond all power or course of Art and Nature, and with such facility, that all vse of the Art of Physicke, or of Physicians was altogether (for a time) neglected and forsaken; while people from all Countries, both neare and remote, in such numbers and frequencie resorted vnto her, that the Gouvernour of that Countrey imposing vpon euery man one penny that resorted vnto her, thereby raised himselfe a mighty treasure.

What others among the most ancient Author, that are not Physicians doe publish, concerning the power of incantations in the curing of diseases is needless to write. Hee that hath read any few lines of old *Homer*, or of divers other aged Poets, shall finde plentifull record hereof. *Herodotus* is not silent herein. But to omit all their needless testimonies, Physicians of these last times, of the most eminent note and worth (whose pennes are yet scarce drie) doe witness the truthe hereof from their owne knowledge, sight and experience. Aboue the rest, *Fernelius de Abditiis rerum causis*, is worthy any mans paines or view.

Let vs now lastly see what may bee collected out of the

booke of God, concerning the power of the Diuell in curing diseases, from whom all these inferiour Agents, Witches and Sorcerers doe derive their power and skill. If it bee in his power, where God doeth permit, to induce diseases, it must needes bee in his power to cease or calme diseases ; because both causing and curing , consist in the vertue and force of the same meanes. Hee therefore that knoweth how and by what cause the disease is induced, doeth necessarily vnderstand, that by the remouall of that cause it is cured, and according to that rule can equally, as well by remouall of that cause, cure, as by the induction of the cause bring sickenesse. For this reason it is a maxim in Physicke infallible, that he is the most excellent Physician, who knoweth best the causes of diseases, and who vpon the knowledge of their true causes doeth found the right method of their curation.

That the Diuell doeth both know the causes of diseases, and also how by them to procure and produce diseases , is manifest by the History of Job, vpon whom he brought that grieuous generall botch and byle, ouer all his body, *Job chap. 2. verſe 7.* That hee did this by the force of causes in nature, must needes bee evident. First, because hee is a creature, and subiect and limited by nature vnto and within her liſts ; and therefore is not able absolutely and simply without causes and meanes in nature, to produce any effects in nature, although our ignorance of his power and knowledge ( because it ſo farre excelleth our power or nature ) doeth call all his workes iuſtly ſupernaturall. Secondly, for that byles and borches are knowne naturall diseases ; and therefore had naturall causes, although haply vnuſtione to any man, and beyond the nature of knowledge or ſkill in man.

\* *Creatio est constitutio substantiae ex nihilo.* Scali. de Subst. Exercit. vi. Sect. 13. These reasons of the Diuels impossibilitie , to worke those effects without nature, are thus yet more briefly and cleerely made infallible. Of \* nothing ſimply to produce any thing vnto a true being and exiſtence, is the ſole and proper worke of any infinite Creator, and impoſible vnto any

any creature. Therefore the Diuell being a creature, could not bring those diseases vpon *Job*, but by created meanes preexisting in created nature, in which he is contained and limited. And thus much concerning that kinde of Witch and Sorcerer, which is enquired at concerning the curing and issue of diseases, which we will conclude with this note, that all learned men of the best experience haue obserued; that in those cures by Witches and Sorcerers, the Diuell hath neuer perfectly healed, but for a time; or else where hee hath seemed most perfectly to cure, it hath beene for a reseruation of the body by him cured, vnto a greater and further mischefe in time to succede. Beside s, this kinde of Witch, by meanes vnowne to man, or by a supernaturall vertue in knowne meanes, aboue and beyond their nature, vndertaking to cure the sicke, or to foretell the euent and issues of diseases, there is also another kind which doeth vndertake to bee enquired at for extraordinary revelation of such diseased persons, as are bewitched or possessed by the Diuell. This kinde is not obscure, at this day swarming in the Kingdome, whereof no man can bee ignorant, who lusteth to obseue the vncontroled libertie and license • of open and ordinary resort in all places vnto wise-men, and wise-women, so vulgarly termed for their reputed knowledge concerning such diseased persons as are supposed to be bewitched.

Wifemen and  
Wisewomen.

But it may bee obiect, that many of these two last mentioned sorts are rather deceiuers, and Impostors onely, who by an opinion of this power, and not by any reall power herein, doe deceive, seduce, and beguile the people. This cannot in some be denied: notwithstanding least impious imposture bee still tolerated to bee a couert to hide the manifest diuellish practise of Witches, vnder pretense thereof ( whereby it shall euer continue in this shape neglected or vnspied ) I will both briefly give satisfaction how the one may bee distinguished from the other, and also declare how men ceasing to enquire at Diuels and Witches, or Impostors, may learne to enquire of their

God alone, and by the light of nature and reason (which hee hath given vnto them) in his feare, with his allowance and approbation, more truely and certainly informe themselues.

## C H A P. IX.

*Of Wizards and Impostors, how they differ from Witches.*

**H**ow Witch-craft in diuers kinds may, according to evidence of reason, be detected, hath beene before made manifest. How imposture may be discouered (sence there is so good vse and necessitie of the distinction thereof, for the more perfect separating and setting a part of Witch-craft by it-selue) wee will likewise briefly make manifest.

\* Qui oculos fallent, alia pro aliis subditia ostentantes, si praestigatores ab antiquis dicti sunt, Scaliger.

Impostura ab eo dicta, quod adulterii merces, pro veris supponit, Vlpian.

Impostores dicuntur veri & fallaces

homines, qui merces adulterinas pro vetis supponunt, Accursius.

a Ephes. 4.14. b Col. 2.23.

\* See Reginald Scot in his discoverie of Witch-craft, wherein in regard of the seeming likenesse of Impostures and Witch-craft, erroneously he confoundeth them as one and the selfe same sinne.

\* The Impostor is he who pretendeth truth, but intendeth falsehood. For this cause sometimes vnder an holy pretense, he maketh God the <sup>a</sup> Author of his vnholy prestigation, and slandereth God vnto his face, sometimes to be reputed an <sup>b</sup> Angell of light, he maketh himselfe a license to counterfeit the Diuell. He proposeth it his trade to seduce, and liuech-by lying. Sometimes in shew and pollicitation he is a Witch, but in the performance of the greater sinne hee is lesse iust, and in the personate resemblance solely a Iugnaser. For as the Witch performeth that which in true, and infallible reason is transcendent and aboue nature; so the Impostor performeth that which in false and fallible reason and opinion, onely seemeth parallel.

Hence as Witches doe strange and supernaturall workes, and truely vnto reason worthy of wonder; so the Impostor doth things voide of accomptable reason, in shadow, shew, and seeming onely supernaturall, wondred and admired. And hence it commeth to passe, that with vndiscerning mindes, they are sometimes mistaken and confounded \* on for another.

\* See Reginald Scot in his discoverie of Witch-craft, wherein in regard of the seeming likenesse of Impostures and Witch-craft, erroneously he confoundeth them as one and the selfe same sinne.

From

From hence it is also necessarily concluded, that as Witchcraft is discovered by a supernaturall worke aboue reason, whereto the Witches consent is necessary; so an Impostor is detected by a worke voide of accomptable reason, but in a deceiving false Visir or shew, wherewith the purpose and intention of the Deceiuer or Impostor doth concurre. As therefore the suspected Witch is tyed to answere vnto any iust doubt, which may bee directly urged against his or her manifest voluntary action, that is prooued supernaturall: so is a truly doubted Impostor bound to give satisfaction, for such his ambiguous actions, as doe in likely reason appeare fraudulent, vaine, prestigious, iuggling, couzening, or deceiuing. And thus shall each appeare in his owne true shape apart. Of diuers kinds of Witchcraft, I haue before produced examples.

I may here likewise very pertinently, for further illustrati<sup>on</sup>, propose some examples of Imposture in generall, that of Imposture in generall: the odiousnesse of this foule sinne may appear more foule, and the ougly face thereof may be more fully discouered.

Among multitude of examples, I will recite onely some few, whereof some consist in lewd and guilefull contrivement of action, other in the bewitching power of false prophecies, revelations, predictions, and prognostications.

Concerning the first, who can be ignorant of the impious and infamous Impostures of Mahomer, who by guilefull counterfeit miracles, and pretended angelicall illuminated workes, first magnified and set vp that heathenish \* Empire, and Religion of the blasphemous Turkes? Example 1.

The History of Sebastian, the pretended Portugall King, as it is set forth by John de Serres, according to Master Polidorus Grimstones translation thereof ( if he were a true Impostor indeede, and were not iniuriously traduced, and blurred with vndeferued reproch) is an incomparable example, above and beyond many other. I will referre my Reader to the Author himselfe.

If we desire more neere or domesticall examples herein, behold, in the raigne of Henry the seuenth, \* a boy of \* Speede. meane

meane parentage, through imposturous machinations opposed, set vp and crowned King in Ireland, against that famous and renowned Prince *Henry* the seventh, putting him in great danger of his life and crowne of England.

4. In the late raigne of *Queene Mary*, there arose an Impostor, stiling himselfe *Edward* the sixth. The danger of the progresse of that Impostor (if it had preuailed) who knoweth not? The manifest wrongs, iniuries, and impeachments also from counterfeit prophecies, reuelations, and predictions, issuing not only vnto priuate men and families, but vnto Kingdomes, Empires, and Common-weales, are infinite.

5. *Iulian*, an *Emperour of Rome*, though otherwise a mighty and learned Prince, and valiant fouldier, by a prophecie of an *Impostresse* or seeming *Pythonisse*, promising his conquest, and triumph ouer the Kingdome of *Persia*, was thither hastened vnto his deserved death, and the vengeance of God vpon his infamous *Apostacie*.

6. It is reported by *John de Serres*, the French Cronicler, that the power and force of some pretended reuelations, and visions of a young Shepheard, in the raigne of *Charles* the seventh King of France, was so preualent, that it perswaded *Porton* that great and famous French Captaine, with the Marshall of France, to arme and incouer the then victorious English in the bowels of that Kingdome; by which vnadvised attempt, the French were suprised and taken by the English.

7. It is recorded by the same Author, that one *Martha Broster*, counterfeiting the fits and passions of such as were possessed, in short time became so powerfull in illusion, that she ministred much matter of wonder and amazement, not onely vnto priuate men, but vnto the Kings Counsell, to Preachers in pulpits, yea vnto the whole Parliament, vntill the counterfeit Diuell induring some punishment and restraint, forsooke his pretended possession.

8. If wee require examples in our owne countrey, behold, in the raigne of *Edward* the fourth, his brother *George* \* Duke

From hence it is also necessarily concluded, that as Witchcraft is discouered by a supernaturall worke aboue reason, whereto the Witches consent is accessary; so an Impostor is detected by a worke voide of accomptable reason, but in a deceiving false Vifir or shew, wherewith the purpose and intention of the Deceiver or Impostor doth concurre. As therefore the suspected Witch is tyed to answere vnto any iust doubt, which may bee directly urged against his or her manifest voluntary action; that is prooved supernaturall: so is a truely doubted Impostor bound to giue satisfaction, for such his ambiguous actions, as doe in likely reason appearre fraudulent, vaine, prestigious, iuggling, couzening, or deceiving. And thus shall each appeare in his owne true shape apart of diuers kindes of Witch-craft, I haue before produced examples.

I am here likewise very pertinently, for further illustrati- Examples  
on, propose some examples of Imposture in generall, that of Imposture  
the odiousnesse of this foule sinne may appeare more foule, in generall.  
and the ougly face thereof may be more fully discouered.

Among multitude of examples, I will recite onely some few, whereof some consist in lewd and guilefull contrivement of action, other in the bewitching power of false prophecies, revelations, predictions, and prognostications,

Concerning the first, who can be ignorant of the impious and infamous Impostures of *Mahomet*, who by guilefull counterfeit miracles, and pretended angelicall illuminatid works, first magnified and set yp that heathenish \* Empire, and Religion of the blasphemous *Turkes*? Example I.

The History of *Sebastian*, the pretended Portugall King, as it is set forth by *John de Serres*, according to Master *Crimstones* translation thereof (if he were a true Impostor indeed, and were not iniuriously traduced, and blurred with vndeserved reproch) is an incomparable example, aboue and beyond many other. I will referre my Reader to the Author himselfe.

If we desire more neere or domesticall examples herein, behold, in the raigne of *Henry the seventh*, \* a boy of \* *Speede*.  
mean e

2.  
\* Polidorus  
Virgil lib. 7.  
cap. vult.

3.

\* Speede.

meane parentage, through imposturous machinations opposed, set vp and crowned King in Ireland, against that famous and renowned Prince *Henry* the seventh, putting him in great danger of his life and crowne of England.

4. In the late raigne of Queene *Mary*, there arose an Impostor, stiling himselfe *Edward* the sixth. The danger of the progresse of that Impostor (if it had preuailed) who knoweth not? The manifest wrongs, iniuries, and impeachments also from counterfeit prophecies, revelations, and predictions, issuing not onely vnto priuate men and families, but vnto Kingdomes, Empires, and Common-weales, are infinite.

5. *Iulian*, an Emperour of *Rome*, though otherwise a mighty and learned Prince, and valiant souldier, by a prophecie of an Impostress or seeming Pythonisse, promising his conquest, and triumph ouer the Kingdome of *Persia*, was thither hastened vnto his deserued death, and the vengeance of God vpon his infamous *Apostacie*.

6. It is reported by *John de Serres*, the French Chronicler, that the power and force of some pretended revelations, and visions of a young Shepheard, in the raigne of *Charles* the seventh King of France, was so preuaalent, that it perswaded *Python* that great and famous French Captaine, with the Martiali of France, to arme and encounter the then victorious English in the bowels of that Kingdome; by which vnadvised attempt, the French were suprised and taken by the English.

7. It is recorded by the same Author, that one *Martha Brösier*, counterfeiting the fits and passions of such as were possessed, in short time became so powerfull in illusion, that she ministred much matter of wonder and amazement, not onely vnto priuate men, but vnto the Kings Counsell, to Preachers in pulpits, yea vnto the whole Parliament, vntill the counterfeit Diuell induring some punishment and restraint, forsooke his pretended possession.

8. If wee require examples in our owne countrey, behold, in the raigne of *Edward* the fourth, his brother *George* \* Duke

\* Duke of Clarence, was hastened vnto his vntimely death, \* Speede.  
even by the allowance of his brother King, vpon the feare  
of a vaine and flying prophecie, that G. of King Edwards  
heires should be the murtherer.

In the time of Henry the eight, the holy Maide of Kent  
by her seeming miraculous revelations, deceiuing not one-  
ly the common sort, but euen diuers learned and some  
men of the best ranke, and prime note, stirred vp in the  
King great iealousie, and feare of his Crowne and safety,  
as by the records of her attaintour doeth appeare, where-  
in doeth stand prooved and sentenced her treason-some  
imposture of most dangerous consequent, if it had obtained  
equall issue.

In the same kings raigne, the bewitching esteeme, credit,  
and hope of force & vertue in counterfeit predictions, and  
pretended revelations, whet the ambitious heart of Edward \* Lord Stafford, Duke of Buckingham, first into high \* Speede.  
Treason, and to reach at the Crowne, and after from  
thence thrust him headlong or headlesse into his graue.

In the raigne of Edward the sixt, there was a prophecie  
divulged from the mouth of some pretended Wizard ; by  
which the coniuration of Kett, and those Norfolke Rebels,  
was hartned and encouraged to proceede in their rebellion  
and outrage, vnto the great danger and damage of the  
Kingdome, and in the end vnto their owne destruction:  
That blind pretended prophecie, in the insidiation of vaine  
and credulous mindes, was somewhat like vnto that ambi-  
guous Oracle in the Poet.

Aio, te Æacida Romanos vincere posse :  
I say, the sonne of Æacus the Romane power shall quell.

This Oracle may on either side indifferently, either ac-  
tively or passively bee vnderstood. Like vnto it was that  
prestigious prophecie, which the rebellious Norfolcians  
with their Kett trusted :

Hob, Dic, and Hic with clubbes and clouted shooes,  
Shall fill vp Duffin-dale with slaughtered bodies soone.

The Rebels vnderstanding this blinde revelation, or prediction, concerning the victory wherein they themselves shoule bee Agents and not Patients, (as afterward their owne ruine did truely interpret it) and dreaming the filling vp of the *Duffin-dale* to be intended of other mens dead bodies, and not their owne, where thereby incited with furious courage, ynto the hazard of the kingdome and their native Country, vntill their owne mangled and slaughtered carcases became butchered spectacles, and bloody monumetns of such illusion and imposture.

13.

How many other fearefull and horrid treasons haue bin built and grounded vpon other the like prodigious impostures? To recite the damages and wrongs done vnto priuate men by imposture in manifold kinds, were infinite. What shoule wee mention *Prior \* Bokon of St. Bartholomewes in London*, who in the raigne of *Henry the eight*, vp on the impression of an vniversall World floud, grounded vpon pretended miraculous predictions, ridiculously buildeth himselfe an house or neast on the top of Harrow hill, to saue himselfe from drowning?

What mighty terrors did the wicked imposturous predictions of strange euent in the admirable yeere 88. strike into the common people or vulgars of England? from whence, what different distractions in many priuate men

\* Philippe de Commines, booke 4. cha.  
10. taxeth our English Nation for the multitude and vanity of flying Prophecies in this kinde.

did bring foorth, to relate, were iust matter of profound laughter. What translations of dwellings, peregrinations into other Countries, exchange of inheritances for monies, and other ridiculous extrauagant molitions did the approach of that yeere diuerfly prepare? I will not waste paper in any more \* particular recitals: Our later age and time hath not beeene barren of many wicked and harmefull fruictes of imposturous prophecies, neither haue they altogether escaped the eye of Justice, nor the blurre of infamy written

written in their names and chronicled memory. And although many impostures (because practised vpon priuate and more obscure personages) are lesse knowne and published, then such as are committed against Princes and States, and therefore are more remarkable in the eyes of all men, yet are they both equally in their natures pernicious. It were not now impertinent from the declaration of the mischiefs of imposture in generall, to descend vnto some such in particular, as are practised vnder the lying pretense and false colour of a transcendent and Magicke vertue. In examples of this kinde, *Reignald Scott* doeth ouer-abound in his discouery. I haue my selfe noted and knowne some men (I could say some men of the Clergie) who to draw wonder and custome vnto their pra&tie in Physicke (wherein Sacrilegiously they spend their best and chiefe time and howers, with open neglect of God and his seruice.) I know some I say, who are not ashamed prophanelly and most irreligiously, to affect among vulgars, to gaine the opinion of skill in Coniuration, Magicke, and Diuell-charming.

Examples of  
imposture  
vnder colour  
of Magicke  
skill or Witch-  
craft.

By this imposturous Art or deuice many yeeres together (not among men Religious, Orthodoxe, or iudiciously learned) but among vulgars, and sometimes also among some great and mighty men) they haue become vnwor-thily magnified Phyfitions, aboue other farre more worthy, and performing sometimes, some things praise worthy (as is oft-times contingent vnto the meanest pra&ties) they still gaine countenance, and time to robbe God of the first frutes of their time, strength, and labours, and the Church of their more requisite maine study and imployment. It is not vnknowne how common it is among these men, to professe the erecting of figures, the giving of answeres as Wizards, the reuealing of things hidden, as Magitians, vnto the great dishonour of God, the shame of the Church, the Lawes and Kingdome. How vsuall it is with many other Iuglers and Mountibankes, by the reputation of Witches imposturous to promise, and vn-

dertake miraculous curations, and Prognostications of diseases and their issues, is not vndeowne vnto any common obseruer : wherein, for breuitie sake, and to auoide confusion, and the crambe or iteration of the same things. I will referre the Reader to a former manuell, called *The discouery of Erroneous practises in Phisick*, where although, by reason of my absence beyond and beside the *Errata*, many errors both in some words and sense, doe still remaine ; yet there are many things in this kinde worthy notice. Read page 71. the Treatise of Wizards ; likewise, in the second marginall note of the page 53. an History of a Chirurgeon, famous in curing such as were bewitched : Likewise page 109, 110. 111. an History of imposture, vnder the colour and pretense of the inspection and iudging of Vrines : and likewise, page 60. and from thence vnto the end of that whole Chapter. There is a very rare, but true, description of a Gentlewoman, about sixe yeeres past, cured of diuers kindes of convulsions, and other Apoplektike, Epileptike, Cataleptike, and Paralytike fits, and other kindes of accidents of affinitie therewith. After shee was almost cured of those diseases, but the cure not fully accomplished, it was by a reputed Wizard whispered, and thereupon beleeuued, that the Gentlewoman was merely bewitched, supposed Witches were accused. The Gentlewoman hath beene free from all those accidents there mentioned, the space of sixe yeeres now past.

\* Plurimæ autem passiones puerulis iudicantur in septem mensibus nonnullis lœ in 7. anno Hipp. Aphor. 28. lib. 3. Morbi Diutinii ad septenarii rationem habent Crism, non septenarii quoad menses modo, sed quoad annos. Galen. in dictum Aphorism.

In this last past seventh yeere, since the writing of that history, some of the former fits are \* critically againe returned : the same Wizard or Deceiuier resorted vnto and enquired at, doeth now againe auouch her to bee bewitched ; vpon opinon whereof and trust in his illusion, the timely vse and benefit of due counsell hath beene much omitted and neglected. Her diseases which formerly, farre exceeded these which now are, in number, frequence and vehemence, were in shorter space cured, and so continued, the space of sixe yeeres together. These few which now doe returne, due counsell and time neglected, though being

being in number fewer, lesse intricate, and farre lesse violent, haue notwithstanding a farre larger space of time continued.

If that Counsellor or vndertaker to counsell, be a Wizzard in name and reputation only (as I doe gesse and deeme him) then is this History an incomparable example and instance of the wickednesse, impietie and crueltie of imposture and Impostours. If he be foyed a Witch, then is it an vnanswerable evidence and instance of the Diuels iuggling, lying, illusion and deceiuing, whereof we made mention and prooef before in the question or doubt concerning Pythagoras realty in two places. For, in true reason and iudicious discerning, it is as cleere as the brightest day, that no accident befalling the Gentlewoman mentioned, can be other then naturall, or farther supernaturall, then either the Diuels credit with a Witch, or an Impostors credit with deceived and seduced men is able to inchaunt perswasion vnto vaine affiance in them. I referre the Reader to the consideration of the History at large, with that which here is added: I will only exhort all men not to be in those doubtful cases, too violent, nor rash in asking or beleeveng vnworthy or worthlesse counsell, but to aske it of such as are truly and godly learned and prudent, and not of Impostours or Seducers, considering that the consequence of rashnesse, mistaking error and ignorance; are no lesse then the life or death of the sicke, a putting out of the eyes and light of reason, which God and Nature hath giuen man to walke withall in the darke pilgrimage of this life; a depriuation of due remedies which God hath allowed (while beguiled with vaine and foolish opinion, with wilfull blindnesse, they worthily esteeme not, nor will expect his grace and fauour therein).

Affuredly, he that doth giue vp himselfe to become a prey to folly and illusion, and led by deceiuers headlong into confused, vniustifiable, vnwarranted and inhibited explorations and trials, doth forsake the guidance and vse of right reason, and in stead thereof, is intemperately distraeted

eted with impatience of expectation of due respect and esteeme of Gods ordinance and allowance in his ordinary meanes, may iustly feare that God hath decreed and determined, not onely to dispoile him of that common blessing which he hath promised to all that duely seeke, and rightly vse his allowed meanes; but also that he leaueth him vnto the cursed path and way of perpetuall blindnesse and hardness of heart therein, except his speciall and extraordynary diuine grace in time reduce his dangerous steps. For certainly he vnto whose blinded eyes God doth offer so great mercy and fauour, as is plainly evident in all his ordained ordinary meanes, vnto euery good that befalleth man in this life, and with thankfulness cannot or will not behold it, when it is laid at his vnthankfull feete, is in a desperate way of a lethargicall disposition, or senselesse memory and obliuion, both of his reason, and of himselfe, and of Gods mercifull goodness towards him. And thus the vgliness of imposture both by the description thereof, and also by example doth appeare; wherein may be first seene, how they that trust thereto, doe forsake God, themselves and their owne common sense and reason, and give themselves to be swallowed vp of lying and illusion. Secondly, in the whole course of imposture it selfe, is seene the continuall practise of mercilesse impietie, the vsuall wrong of the afflicted, the belying of truth, the deceiuing the miserable, the depriuation of the sicke, of the vse of due remedies and meanes which God hath made and blessed vnto men, that with praise vnto his name, patience and due dependance vpon his prouidence therein, can be contented to seeke and expect the likely and hopefull issue thereof, in vsuall course of nature. Lastly, may be collected, and obserued, the vse and necessitie of distinction betwene Imposture and Witch-craft; namely, that the odious and abominable sinne of Witch-craft be not suffered to continue, vregarded or neglegeted, vnder the colour of vaine Imposture, and that the Diuell be not suffered to liue amonst vs, too commonly, and too openly, in the coate  
and

and habite of a foolish Impostor, or Iuggler. For certaintly nothing doth more hood-winke the through discouery of Sorcerers, then remissenesse and omission of iquisition, and castigation of Impostors, out of whose leauen (no doubt) but diligent animaduersion, might oftentimes boulte out many a subtil and concealed Witch.

## C H A P. X.

*How men may by reason and nature be satisfied, concerning such sicke persons as are indeede and truly bewitched.*

IT followeth now, according to promise, briefly to point vnto direction, how men leauing to inquire at Witches and Sorcerers, and Impostors, concerning the sick, supposed to be bewitched, may inquire and be better satisfied by the light of Reason, which God hath given vnto them. Reason doth detect the sicke to be afflicted by the imediate supernaturall power of the Diuell, two wayes: The first way is, by such things as are subiect and manifest vnto the learned Physicion onely: the second is, by such things as are subiect and manifest vnto a vulgar view.

Those things which are manifest vnto the Physicion alone are of two sorts. The first is, when in the likenesse and similitude of a disease, the secret working of a supernaturall power doth hide it selfe, hauing no cause or possiblitie of being in that kinde or nature. The second is, when naturall remedies or meanes according vnto Art and due discretion applied, doe extraordinarily or miraculously either lose their manifest ineuitable nature, vse, and operation, or else produce effects and consequences, against or aboue their nature, the impossibilitie of either of these in vsuall or ordinarie course of nature, doth certaintly prooue an infallibilitie of a superiour nature, which assuredly therefore must needs be either Diuine or Diabolicall.

This conclusion concerning the infallibilitie of a supernaturall mouter, from the like assumption, the learned and worthy

worthy preseruer of reverent antiquitie, Master *Camden*, in his description of Cheshire, hath truly inferred vpon the miraculous prelusions, and presages, euer and perpetually forerunning the death of the heires of the house or family of the *Briertonis*. These and such like things (saith he) are done either by the holy tuteler Angels of men, or else by Diuels who by Gods permission mightily shew their power in this inferiour world.

Whensoeuer therefore the Phyfition shall truly discouer a manifest transcendent power, manner, or motion in any supposed disease, there is an vndoubted conclusion of the Author. Where likewise remedies finde concomitances, or consequences contrary to their nature, or such as never were, nor euer can be contingent in course of nature: this assumption truly granted, doth invincibly infirre a transcendent force and vertue therein neuer to be denied. The Demonstration hereof is euident. A proper cause is certainly knowne where is detected his proper effect. *Ergo*, where is effected ought supernaturall, there is infallibly discovered a supernaturall causes.

Thus how diseases, and the wonderfull accidents which oft happen in diseases, may be by the Phyficion detected, according vnto the rule of reason, whether induced by the Diuell or no, is briefly pointed at.

How the guilt of any man therein with the Diuel (which doth onely conuince a Witch) may and ought appeare, hath beeene before declared, and shall likewise hereafter be further made cleare.

It will not now be immateriall or vnprofitable, for confirmation, illustration, and better prooef of those two waies, which are distinguished to be onely subiect, and manifest vnto the Phyficion, in the detection of the secret workes of Diuels and Witches in diseases, to produce one or two examples of both.

Concerning the first, *Fernelius* in his 2. booke *De Abd. Rer. causis*, chap. 16. deliuereþ a history of a yong man of a noble family, who was by a violent convulsion in an extraordinary

ordinary manner long time tormented. Diuers learned Physicians remained long time doubting and vnsatisfied, both in the cause of this disease, as also of the seate or place where the cause, with any sufficient reason, might be iudged settled.

Behold very pregnant inducements of the finger of the Diuell, moouing in the disease. One was the incredible velocitie of motion in the diseased, impossible vnto the force of man: the other was, for that in all the fits and convulsions, though very strong and vehement, his sense and vnderstanding remained in the diseased, perfect and nothing obscured, or interrupted, which in convulsions according vnto naturall causes was neuer seene, and is impossible.

The force of these reasons to euince the presidence of the Diuell, in the manner and motion of the fore-named disease, the Diuell himselfe did shortly after iustifie, declaring and professing himselfe the Author thereof in plainly expressed words.

In the fore-named booke and chapter, there is another report or relation of a man sudainly surprised, with an extraordinarie fashion, or shape of madnesse or phrensie, wherein he vttered and reuealed things hidden, and of profound Science and reuelation, not onely aboue the pitch and power of naturall capacicie, and the stimulation thereof in diseases contingent, and the forgerie of fained extasie, but really in true and vpright judgement, and vnpartiall discerning of a Physition beyond all question and exception supernatuall. The sequelle after made it good. These exemplēs are sufficient vnto men that are wise, and with whom reason hath authoritie. I doe not affect vnauidised multiplication herein, suspecting many histories, and reports of diuers Authors.

The possibilite of those which are here produced, beside the vnstained credit of the Author, is apertly confirmed by the holy Scripture, where, in the Lunatike the Diuell manifested himselfe by actions, onely proper and appropriate

properite vnto the power of a Spirit : such was his casting the Lunatike into the fire , and into the water , his violent rending and tearing him , which were things by the Physition iudiciously distinguished , in most part impossible vnto the power and nature of the Lunatike himselfe , or of his disease alone , though not all .

The man possessed among the Gadarens, Matth. 8. Mark. 5. Luke 8. likewise doth establish the same , who was knowne and seene evidently by the Physition , how farre simply or solely diseased , and how farre possessed beyond diseased extasies by those vndoubted workes , and that finger of the Diuell , when he easily brake in peeces those yron chaunes wherewith the Lunatike was bound : so that no force thereof whatsoener could hold or binde him ; as also when he vttered and spake that more then humane vnderstanding and revelation of Iesus Christ to be the Sonne of God : a knowledge as yet vncoumunicated vnto mankinde , and vnto reason impossible .

Concerning the second way of detection , subiect vnto the Physition alone , namely , when naturall remedies aptly applied , are attended with supernaturall consequences , contrary to their nature , or aboue the same , out of the former Author , and fore-named place . there is an example also without farther straggling of unquestioned estimation . A certaine man there mentioned , vehemently burning and thirsting , and by intolerable heate compelled to seeke any mitigation , or extinction of his heate and thirst , in want of drinke or other fitting liquor , happened to finde an Apple , in the moisture and naturall iuice whereof , hoping the vsuall short refreshing of the tongue , he , after the first tasting thereof , immediately found (not onely that which was contrary to the nature of an Apple , greater burning and thirst then before ) but had instantly his mouth and iawes so fast closed and sealed vp thereby , that he hardly escaped strangling .

The reasonable doubt of the latitation of the Diuell , in this faire , harmelesse , and vsuall remedie of the tongues , thirst

thirst and drines, was afterward made more euident and manifest by the sudaine and swift obfession of his minde, with frightfull visions, whereof as in the disposition, temper, substance or qualitie of his braine or body, there was no ground or cause, so in the Apple it selfe, was no other pernicious mixture, but that the Diuell, as with *Iudas Sop*, though wholesome and sauing in it selfe, so in this medicinall fruit, entred and possessed, where God permitted. The like may be said of other both outward and inward remedies, which by a Magick power are and may be oft interrupted, turned and bent vnto a vse contrary to their nature.

For this cause *Hippocrates* himselfe in his booke *de Sacro morbo, & de Natura mulieris*, doeth acknowledge many accidents, as also diseases and remedies themselues to be diuine, as hauing their cause and being aboue the course of nature. When therefore fitting vnto any cause, matter, or humour in the body, according to true Art and Reason discouered, apt and fit remedies, are aptly and fitly by the iudicious Phyfition applied, notwithstanding, contrary to the nature and custome of such remedies, they haue vnusuall and iustly wondered effects, is there not iust matter of doubt concerning an vnusuall and extraordinary cause answereable thereto? The deepe and mysticall contengents in this kinde, and their hidden reason and cause, the vnlearned man, or he that is not exercised in difficult discoueries, cannot discerne, nor can the intricate and perplexed implications therein, of doubts and ambiguites, possibly become intelligible in euery ordinary apprehension; yet by the former easie and familiar example, every man may geesse and conjecture at the most abstruse. The subtilitie of the Diuell doeth easily deceiue a vulgar thought, and in the clouds and mists of doubts and difficulties beguileth vsually the dimme sight and disquisition.

The learned Phyfition, notwithstanding possessing true judgement and learning; who doeth and can warily obserue, and distinguish first the wonders of nature vnknowne vnto euery mediocrity of knowing: seconde, the true wonders aboue nature in due collation with nature to be knowne, doth

not easily or rashly with vulgars, erre or runne mad in the confusion of vaine and idle scruples. The wonders of nature, are such naturall diseases as are seene in their wondred and admired shapes or mixture, to haue a great likenesse or deceiuing identitie with such maladies, as are inflicted by the Diuell. The wonders aboue nature, are such diseases, as are truely and vndoubtedly knowne and prooved to haue no consistence, or power of consistence, or cause in sublunary nature.

For illustration hereof, I will giue one materiall instance fitting our present time, that shall apertly without exception manifest the distinction of both these kinds, therewith declaring the great oddes and difference betwenee true knowledge and vnderstanding in the learned Phyfition, and the amazed wonderments of vulgars and ignorant men.

There are vulgarly reported among our English vulgars to bee in the bodies of many Witches, certaine markes or excresencies which are vsually deemed the randevowe of the Diuell, where by couenant hee doeth sucke the blood of Witches. These excresencies are vsually described to beare sometimes the shape of Wartes and Teates, or some other such like tumours. They are most commonly found in the priuie parts. They are found sudainely after their appearance, sometimes to vanish. They doe oft bleed, and therefore are vulgarly deemed, the remaining dropping of the Diuels sucking.

There are diseases likewise, like vnto these by Phyfitions many hundred of yeeres published, & both by ancient Phyfitions and Chirurgions, as also by those of later times oft cured. That this be not esteemed as a wonder, or a fable, I will produce some of their severall shapes; described by severall Authors, and will cite them according to their vsuall names which are these, *Thymion, Nymphæ, Cleitoris, Cercosis, Morum, Albasæ, Ficus, Marisca.*

Of the first thus saith *Paulus Aegineta* in his sixt booke, and 71. chapter. It is an excrescence or eminence, standing out from the rest of the flesh, sometimes red, sometimes white,

thirst and driness , was afterward made more evident and manifest by the sudaine and swift obfession of his minde , with frightfull visions , whereof as in the disposition, temper, substance or qualitie of his braine or body , there was no ground or cause , so in the Apple it selfe , was no other pernicious mixture, but that the Diuell, as with *Iudas Sop*, though wholesome and sauing in it selfe , so in this medicinall fruit, entred and possessed, where God permitted. The like may be said of other both outward and inward remedies, which by a Magicke power are and may be oft interrupted, turned and bent vnto a vse contrary to their nature.

For this cause *Hippocrates* himselfe in his booke *de sacro morbo, & de natura mulieris*, doth acknowledge many accidents, as also diseases and remedies themselues to be diuine, as having their cause and being aboue the course of nature. Whentherefore fitting vnto any cause, matter, or humour in the body, according to true Art and Reason discouered, apt and fit remedies , are aptly and fitly by the iudicious Physician applyed, notwithstanding, contrary to the nature and custome of such remedies , ^they haue extraordinary, cause answerable thereto : The deepe and mysticall contengents in this kinde , and their hidden reason and cause, the vnlearned man , or he that is not exercised in difficult discoueries, cannot discerne, nor can the intricate and perplexed implications therein , of doubts and ambiguities, possibly become intelligible in every ordinary apprehension ; yet by the former easie and familiar example , every man may gesse and coniecture at the most abstruse. The subtily of the Diuell doth easily deceive a vulgar thought, and in the clouds and mists of doubts and difficulties beguileth vsually the dimme sight and disquisition.

The learned Physician, notwithstanding posseſſing true judgement and learning; who doth and can warily obſerue, and diſtinguiſh firſt the wonders of nature vndeſtood, euen mediocrity of knowing: ſecondly, the true wonders aboue nature in due collation with nature to be knowne, doth not easily or rashly with vulgars, atte or tunne mad

in the confusion of vaine and idle scruples. The wonders of nature, are such naturall diseases as are scene in their wondred and admired shapes or mixture, to haue a great likenesse or deceiuing identity with such maladies, as are inflicted by the Diuell. The wonders aboue nature, are such diseases, as are truly and vndoubtedly knowne and prooved to haue no consistence, or power of confidence, or cause in sublunary nature.

For illustration hereof, I will give one materiall instance fitting our present time, that shall apertly without exceptiōn manifest the distinction of both these kinds, therewith declaring the great oddes and difference betwenee true knowledge and vnderstanding in the Chirurgion or learned Physition, and the amazed wonderments of vulgars and ignorant men.

There are vulgarly reported among our English vulgars to be in the bodies of many Witches, certaine markes or excrescencies which are vsually deemed the randevou of the Diuel, where by couenant he doth sucke the blood of Witches. These excrescencies are vsually described to beare sometimes the shape of Warts and Teates, or some other such like tumours. They are most commonly found in the priuie parts. They are found sudainly after their appearance, sometimes to vanish. They doe oft bleede, and therefore are vulgarly deemed, the remaining dropping of the Diuels sucking.

There are diseases likewise, like vnto these by Physitions many hundred of yeeres published, and both by ancient Physitions and Chirurgions, as also by those of later times oft cured. That this be not esteemed as a wonder, or a fable, I will produce some of their severall shapes, described by severall Authors, and will cite them according to their vsuall names which are these, *Thymion, Nymphæ, Cleutoria, Cercosis, Morum, Albasce, Ficus Marisca.*

Of the first thus saith *Paulus Egineta* in his sixt booke, and 71. chapter. It is an excrescence or eminence standing out from the rest of the flesh, sometimes red, sometimes white,

white, for the most part without paine, the bignesse of an Ægyptian beane and of the colours of the flowers of Thyme. They are found, saith he, in the priuie part of women, and are cured by cutting them away. *Ioannes Hucherius* of the Citie of *Benois* in *Fyance*, sometimes one of the Kings counsell and Physition vnto his person, in his second booke concerning barrennesse doth testifie, that the former excrescence doth sometimes grow in some length, sometimes in the hands, sometimes in the feete, sometimes in the thighes, sometimes in the thighes, sometimes in the face, but saith that they are most troublesome in the priuie parts both of man and woman.

*Celsus* saith in his first booke chap. 28. that these excrencies doe sometimes open and bleed, & send out blood. *Thymion* (*inquit*) facile funditur & cruentatur, nonnunquam aliquantum sanguinis fundit. *Antonius Musa* vpon the 26. Aph. of *Hippocrates* the third booke testifieth by his observation in diuers particulars, that the former disease or extreunce doth oft-times weare and vanish away without helpe or remedie.

The second disease or excrescence called *Nymphæ*, *Paulus Aegineta*, in his 6. booke 8. chap. doeth describe to be a swelling or growing out of a peece of flesh in the secret part of a woman rising oft-times vnto an indecent fashion and a great bignesse. *Auicenna* deliuereþ the same deſcription. *Tom. I. Fen. 21. Tract. 4.* and *Albucasis Chirurg. Part. 2. Chap. 72, 73, 74.*

The third excrescence called *Cleitoris* is little different from the former by the description of the same Authors. *Auicen lib. 3. Fen. 28. Paulus Aegineta* in the fore-mentioned place.

The fourth excrescence called *Cerrosis* the same Author in the same place compareth vnto a long taile and saith, that it hangeth downe, and issueth out of the part before mentioned in women, and is cured by being cut away.

The fift excrescence called *Morum* hath that name from his likenesse vnto a Mulberrie.

The sixt, called *Albarts*, from his likenesse vnto a Bramble leafe. *Anicenne Tom. 1. lib. 3. Fen. 21. Tract. 4. cap. 20.* As for the seventh and eight Excrescences, growing likewise as the rest about the secret parts, they haue beene so commonly in auncient times knowne, that *Martiall* the Poet out of his owne acquaintance with them, hath made sport thereof in wittie verse.

*Dicimus ficas quas scissus in arbore nasci,  
Dicimus ficas Caciliane nos.*

Of the *Marisca*, thus also writeth *Invenal.*

*Creduntur tumida medico ridente, Marisca.*

Of these *Marisca* thus saith *Antonius Musa* vpon the *Aph. 30. lib. 3.* Wee call them, saith hee, crests or combes, from their likenesse vnto the combe of a Cocke, which saith he, if they bee not in time cut away, and cured by actuall cauteries, they are never cured at all. Thus much concerning these diseases, out of learned Authors. Let vs now consider these naturall diseases, which are called wonders in nature, (because not ordinarily or vulgarly seene) with those markes of Witches or diseases, and excrescencies effected and caused by the Diuell in Witches, which (therefore must needs be wonders aboue nature.) Let vs (I say) compare them together, the one with the other. Their exceeding neere neighbour-hood and likenesse, no common vnderstanding, as they are descripted truly and lively, can chuse but acknowledge. To confound or mistake the one for the other, is very easie, but yet dangerous and pernicious. I will not denie against due testimonies, and the free confessions of the Witches themselues, that such markes may bee by the Diuell vpon couenant made, in way of an hellish sacrament, betweene the Diuell and the Witch: but where the confession of the Witch her selfe, being free from iust exception doeth not appeare, nor the Diuell to any spectatours, doeth shew himselfe in the act  
of

of sucking, which hee never doeth ( as my incredulous thoughts perswade my selfe ) where I say, these appeare not to be manifest without fraude, there it is requisite, and necessary, that either wee discharge the Diuell, and acquit him of the slander, or else discouer it by some other signe or note, which may iustly be appropriated vnto the Diuell, that his finger or guilt hath beene therein.

This is reason, without which ought bee no perswasion. Euery tree is to be knownen by his owne fruit, saith our Sauiour. Therefore the diuell, is to be knowne by the workes, and fruites of a Diuell, proper and belonging vnto him. Trie and discerne the Spirits, (saith the Scripture) whether they be of God, or no. And how can they bee discerned, if there were not some notes, or properties knowne vnto hol- ly discerning mindes, whereby they may be discerned. It is madnesse therefore, to suppose it possible to know that which is done by a Spirit, wherein is no eidence, impres- sion, signe, shew, or propertie of a Spirit. For as a naturall cause cannot bee knowne, but by his naturall effect ; so is it impossible, that a spirituall cause should be knowne, but by some supernaturall effect. For this cause, in all places of Scripture, where are set forth the outward workes, or acti- ons of the Diuell, they doe there likewise all appear to be his, in some extraordinary & supernaturall note or maner.

The casting the bodies of the possessed in the Gospel, into the middest of the people, was a thing extraordinary, impossible, and vnusuall vnto the voluntary motion of men alone. The bringing of fire from Heauen to deuoure so many of *Iobs* sheepe, was in the manner beyond the nature vsuall, and ordinary force, or custome of fire. The carriage of the heards of Swine headlong into the Sea, was mani- festly beyond the nature of their naturall motion, yea, a- gainst their nature.

Here may be obiected, that the Diuell doeth ordinarily worke, and produce things of seeming wonder, and strange consequence, wherin notwithstanding, doeth not appear any signe or impression, of any supernaturall cause or au- thour,

thour, as is seene in many things produced in men, and issuing from his vsuall tentations of men.

The answere is, that the Diuell doeth worke vpon man, two wayes.

The first is, immediately by the temptings, and soliciting only of man vnto workes, which properly are affected by man himselfe, in the vsuall course and power of mans nature.

The second is, immediately by his owne proper action, as hee is a Spirit, and immediately worketh in himselfe, the worke of a Spirit.

In the first, the Diuell is not properly said to worke in himselfe, but rather to giue and offer occasion vnto the disposition and affections of man, thereby exciting, and tempting man vnto that worke, which therefore onely carrieth the stampe of a worke, proper vnto a man.

In the second, the Diuell worketh immediately himselfe, as he is a Spirit, and in that worke therefore must necessarily likewise bee seene, and appeare the stampe of a Spirit, since in the course and order of all things created whatsoeuer, the true and immediate cause, his immediate true and proper effect, is the sole true infallible stampe, euidence, and prooef thereof.

The workes therefore, which are called or esteemed the Diuels, in regard of his tentations, and incitations of man, vnto foolish, wicked, and oft wondered mischievous actions, are onely and truely called diuelish, as proceeding from the Diuels instigation onely, but are not truely or properly, or immediately any workes of the Diuell, and therefore it is not requisite, that in such workes of the Diuell, vnproperly called his, there should appeare any signes, proper vnto the workes of a Spirit or Diuell.

Since then it is infallible, that there can bee no possible discouery of any cause whatsoeuer, naturall, or supernaturall, but by such accidents, effects, or properties as properly belong, or issue from that cause, and since proper effects appearing, doe onely discouer their causes more cleerely,

cleerely, where they appeare more cleere, and more obscurely, where they doe appearre more obscure, and nothing at all, where they appeare not all : Since I say this is true, and never to be infringed, those suppos'd Witches markes, before they can iustly and truely bee judged to bee by the Diuell effected or vfed, must by some stampe or signe proper to himselfe, or to his workes, or to his vse or propertie therein, be so determined and conuinced to be.

The wonder indeed of their strange shapes, forme and maner, is sufficient to amaze such as are not iudiciously read, or are vnlearned : but the Phisition who knoweth such diseases to bee in nature, by that knowledge of their nature, knowing likewise that they doe not exceede nature, doeth iustly stand apart, and diuide himselfe from the vulgar errour and opinion, that they are any markes to be appropriate vnto the Diuell.

And hence appeareth the necessitie of conuincing the forementioned Witches markes to bee supernaturall, before vpon their shape or appearance onely, it can bee esteemed iust, either to impute vnto the Diuell, or to call any man into question. Before they can bee truely judged or determined, whether supernaturall or no, the necessitie of consulting with the learned Phisition, is likewise demonstrated. Of which wee may yet againe, giue another demonstration within the same instance. It hath beene sometimes by oath confirmed and depos'd, that these forementioned markes of Witches, haue (immediately after they haue beeene seene) sudainely vanished to bee no more seene. The question may bee, whether their sudaine disparence after their manifest appearance, bee in nature possible vnto such like diseases or no. It is knowne vnto the Phisition, that many diseases doe insensibly grow, and insensibly also weare and vanish away, without any knowledge or notice thereof taken by the diseased. This therefore solely can bee no note of a supernaturall marke, whatsoeuer passionate ignorants fondly dispute, to maintaine their owne wils and prejudicte resolutions. I doe grant, if

those materiall excrescencies, doe in a moment vanish a-way, without any precedent preparation, or alteration tending thereto, or doe in an instant appeare, and in the same moment, without any mutation or proportion of time instantly vanish, then must this bee granted supernaturall: *Quia nihil fit in momento*, that is, no naturall being hath desinence or being, without proportioned time, beyond which nothing can bee really or indeed in sublunarie nature, whether there bee in the vanishing of the former markes, proportion of time or no, and the due antecedent mutations, and alterations in nature requisite, who can truely iudge, but hee who doeth both know the generall course of nature in all things, and also the particular course, in the nature of diseases, which is the learned Phisition alone. It may bee obiectet, that many common men in the former markes, may as easily see and discerne that which is supernaturall oft-times, as the greatest Clarkes.

For example, it hath beene published by Authors of great note, that Oracles haue beene vttered, and articulate sounds heard distinctly issuing from the priuie parts of a *Pythonisse*. Any man that doeth know, or heare such sounds out of that place, can as directly and as truely as the Phisition auouch this to be supernaturall.

It was sometime openly obiectet, against a Witch in *Northampton-shire* at the publike Assise, that a Rat was oft obserued to resort vnto her priuie part, and with her liking and sufferance there to sucke. This was by oath and testimony vrged against her, and she her selfe confessed it to bee true. If the oath and testimony of sufficient witnessses, confirme the Historie to bee true, there is no man vnto whom this is not apparent, as well as vnto the Phisition to bee more then naturall. Hereto wee doe answere, that although it cannot bee denied, that many things may euidently declare themselves vnto euery vulgar, as vnto the learned Phisition to bee supernaturall; yet doeth not this trueth in some cases, euince it true in all cases. Because some things are not denied vnto a vulgar eye or judgment, it

it doeth not thence follow necessarily, that all things are thereto evident.

It is further obiected, that in those cases, Phisitions are oft found deceived, as well as other men. It is answered, that among Phisitions, as among all sorts of other men, there are many vulgars, who are, and may bee ordinarily, and easily deceived, yea amongst the iudicious and learned also, who cannot so ordinarily or easily bee deceived, yet there must be some wants and imperfections, since no man in this mortall life can bee in all particular points perfect. Notwithstanding, this doeth not excuse those who are vñlearned, and haue many more grosse wants and imperfections, for not consulting with those that haue lesse, since vñperfect perfection of knowledge, is farre better guide then imperfection, grosse ignorance, and priuation of Art and knowledge.

It may bee yet demanded, what if the Phisition or learned man, cannot detect the Diuell in these named markes, since the diuel is able to haue a finger haply in them, where no note or signe thereof shall at all appeare ?

Answer hereto is, where God doeth giue vnto men no meanes, no way or possibilitie vnto their desired satisfacion, there they ought to rest contented, since the contrary is precipitation, and impatience with God his good will and pleasure, and vnbridded curiositie. For as in other cases, namely, Fellony, Murder, all Lawe both Diuine and Humane, doeth forbid to accuse the Murderer, or Felon, where God hath not discouered his guilt by any signe, euidence, or proofe thereof; so in case of Witch-craft, where God hath not revealed it by any reasonable profe, vnto the learned & iudicious, there hath no man warrant to accuse, or challeng vpon superstitious grounds, or surmises onely. And though this moderation be iust and fit to be held, where God hath inhibited the contrary ; yet it is no Apologie or excuse for negligence, contempt, and want of diligent inquisition at any other time, whensoeuer God doeth permit or offer meanes, hope or possibilite thereto.

There may here be pertinently mooned, namely, Whether these markes before mentioned, where proued supernaturall, doe therefore necessarily conuince the party vpon whom they are found, a Witch, yea or no.

Answer hereto is, that simply and alone, such markes doe not prooue a Witch at all; but with some limitations and considerations, they doe absolutely and infallibly demonstrate a Witch.

Those limitations are these; First, that those markes certainly detected to be supernaturall, bee by circumstances, presumptions on necessary inference, of reason prooued to be knowne, by the party in whom they are found, that they are of the Diuell, or by the Diuell there placed.

Secondly, that they are there continued, maintained, or preserued with the liking and allowance of that partie. The reason of these limitations is manifest, for that the Diuell is able to impose diuers diseases, as also such like supernaturall markes or excrescencies, as are before mentioned, vpon men without their liking or consent, where God doth so permit him. This is evident by the Historie of Job, vpon whom the Diuell brought extraordinary, and more then vsuall botches, biles, and sores, beyond the common course and nature of those diseases, and this he did full sore against the will, and liking of righteous Job. No man can justly be accused or suspected in that act wherein hee is no agent, but an unwilling Patient, nor can bee accessary vnto concurrence, or consent with any author in his act, if that author bee not knowne vnto him, or not conceiuied by him to be author. Indeed, if any man be found with such markes, who may be conuinced to know them to bee of the Deuill, and then to like or to be contented with them, assuredly by manifest demonstration, that man is a Witch, if not by an expresse and open, yet by an occult allowance of the Diuels possession and power, of that part or portion in him. Who soever giueth any possession of himselfe vnto the Diuell, either in part or in whole, doeth thereby renounce his Creator, & by this combination with the Diuell, is a Witch, or Sorcerer.

There

There remaineth as yet a doubt or question, Whether simply the affirmation of a supposed Witch( which is vulgarly but not properly called and deemed her confession) that the Diuell doth sucke him or her, as also whether the affirmation of a supposed Witch, affirming her selfe to be a Witch, doe infallibly conuince that supposed Witch, to be a Witch indeede ; and whether that affirmation be sufficient(as commonly deemed her owne confession)to condemne her.

The answer is negative. The reason is, for that many affirmations in themselues, and at first view doe seeme true, serious and sufficient ; which better and more consideratly examined, are oft-times euen senselesse and ridiculous ; and therefore iustly are denied credit.

And for this cause no accusations, whether against any man himselfe, or against another , wherein is no probabilitie or likelihood, no colour or possibilite of being ; either are or ought to be admitted or heard in iustice in any Courts of Iustice. And for this cause the testimonies, accusations, or confessions which by fooles , or madmen are auouched, are by all nations through the world in law not valued, and reiected. The same regard is had of the affirmations and testimonies of children and of melancholy people, and likewise of men with yeeres and age doting, or by diseases or cares manifestly decrepite in their wittes and senses. That such decrepits there are vsually walking among men not noted nor knowne vnto most, or many, except sometimes vpon especiall occasion or triall of them made, is no wonder.

I did my selfe know some lately liuing, who formerly haue beeene very vnderstanding , yet diuers yeeres before their end , were with age in their inward senses so worne and wasted ; that although as reasonable creatures vnto the common view, they talked, conuersed, conferred , spake many times, and in many things with very good reason, and sensibly ; yet oft-times by sodaine enterchanges, they

neither knew reason nor themselues,nor their owne names nor children.

I now know a man neere an hundredth yeere old , who hauing in my late remembrance beeene an excellent penman, doth neither now know a word , nor can write nor name so much as one letter among the foure and twentie ; yet hath he his sight good , as by his discerning and vpon his view thereof, giuing right name and title vnto other as small formes and characters is apparent. His memory sometimes euен of the same things is altogether gone by fits;and by fits sometimes returneth in many things, but not in all, nor in any alway or certainly. Other some I haue knowne in their memory and phansie by age so worne,that they could not hold or retaine in the one so much as that which very lately was in their eye ; in the other so much as that which was in the same instant almost conceiued ; affirming things in this confusion which neuer were nor euer could be ; and denying their sight of those things which from their sight thereof they had truely before named of their owne accord ; one while constantly belceuing and avouching whatsoeuer was said or informed them, though neuer so dissonant from sense or reason ; another while as confidently denying whatsoeuer truth was said or vrged , though neuer so manifest vnto their sight or sense. This is not strange in age , since in diseases it is vsuall for men sometimes for a time to lose their memory alone, sometimes their reason alone,sometimes imagination:sometimes part of one ; and part of another ; sometimes all ; sometimes perfectly none ; and yet imperfect in every one. It sometimes also is seene (as Galen saith) that a man injoying absolutely and accuratly all his inward senses of right reason, memory and imagination in all other things beside; yet in some one particular alone and in no other whatsoeuer is euer constantly and without change void of sense or reason, and as a very mad man or foole.

Thus much is also writren by others of many wise and learned

learned men ; who notwithstanding in some one particular alone haue discouered them selues to be very fooles or mad men : constantly affirming themselues to be doggs, horses, glasses, and for that one follie never reclaimed, in all other things being iudicious , learned, discrete and solid. Neither is every vulgar man , nor every man vulgarly learned not accurately iudging able to diserne these defects, at first, or alwaies; much lesse where they are hardly and difficultly espied, or by fits onely doe shew themselues. How possible is it for these sorts of people either to be perswaded by others, or from their owne guide and vnstable conceite to affirme any thing whatsoeuer concerning themselues or others ? and for that cause how necessary is it in matter of weight and iudgments, especially of life, to take heede of their rash admittance vnto accusations or testimonies concerning themselves or any others. Vnto a confession so properly and truely called, doe necessarily concurre three things. First,in a confession is properly implied & vnderstood the partie confessing to be capable of reason, because without reason he can neither know nor judge of himselfe nor of his guilt. Secondly,in a confession is requisite and necessary that a partie confessing himself doth truly know what the Law doth take & define that offence to be which he doth assume vnto himselfe. For by ignorance of the law sometimes silly men suppose themselues and others to haue incurred the danger of the Law,where he that truly vnderstandeth the Law is able to informe him the contrary : and for this cause the law it selfe doth give leaue to consult with the Lawyer, and withsuch as profess and are skilfull in the Law.

Divines likewise generally acknowledge and grant, that there is a mistaking, an ignorantly and a falsely accusing conscience or guilt, as well as a conscience iustly iudging and accusing.

And for this cause many a man may take himselfe to be a Theefe , a Witch or other offender , who doth not truly or rightly konw what Theft in his owne case or some other points

points is, or what Witch-craft or some other offences either truly in themselues are, or by the Law are vnderstood; being in some cases not knownen or agreed, among Lawyers themselues. It is therefore senselesse that a man can accuse himselfe iustly of an offence which he doth not know; and therefore also is it as vnjust to admit such an accusation against himselfe.

Thirdly, in a confession is implied and presupposed a precedent manifest offence or guilt either by faire euidence likely to be prooved, or at least by due circumstances and presumptions iustly suspected or questioned.

I doe hence conclude demonstratiuely, that if a supposed Witch be not first found capable of reason, and free from dotage with age or yeeres or sicknesse; and doe not also know what Witch-craft or a Witch is, and thirdly if the Witch-craft or sinne it selfe bee not vpon sufficient grounds either prooved, or at leſt questioned; the meere accusation of such a supposed Witch against her selfe without the former considerations, is not ſimply or alone ſufficient to conuince or condemne her; neither is ſuch an accuſation, truly or properly to be tearemed a confeſſion. And thus we haue made evident by this inſtance of the ſuppoſed Witches markes, how the learned Phyſition poſſeſſing true Art and learning, is not ſo commonly as the vulgar ſort tranſported into the maze of vaine wonder and ignorant admiration, but duely and truly weighing reaſon doth apart diſtinguiſh and put true diſference betweene the wonders in nature, and the wonders aboue nature.

The wonders in nature are ſuch diseases, as in their ſtrange ſhape and likelijſſe, doe counterfeiſt ſuch maladiēs, as are inducēd by the Diuell or by Witch-craft. Wonders aboue nature, are ſuch diseases, wherein the finger of the Diuell is indeede and really diſcovered.

Concerning the firſt kinde (as here) ſo formerly in a former Manuell, I haue briefely deliuereſ, both ſome of their generall \* deſcriptions, denied by no man that in anciēt time was, or at this time is a iudicious and learned

Phy-

\* Page.

58

59

60

Physician, as also diuers of their \* particular Histories  
in the persons of some sickle men knowne vnto my selfe. \* Page

Of the second it is here needless to propound any more particulars then those above mentioned, which I esteeme for the generall illustration sufficient. In true and right de- cission and distinction of the one from the other, multipli- citie of consideration and circumspection ought diligent- ly attend the intricate maze and labyrinth of error; and ill- lusion in their deceiuable likenesses, whereby the Diuell, for his owne aduantage, and the perdition of seduced and beguiled men, doth sometimes cunningly hide his owne workes, and the diuellish practises of Witches and Sor- cerers, from their due detection and punishment; some- times to infare the guiltlesse and innocent, doth iuggling- ly seeme to doe those things which Nature doth iustly challenge, not as his, but as her owne, in iust ballance weighed. It is most certaine, that the Diuell cannot possi- bly mixe himselfe, or his power, with any inferiour nature, substance or body, but the alteration, by the coniunction of so farre discrepant natures, in the vnchangeable decree of the vniuersall nature of all things, necessarily and vn- auoidably produced, must needs witnesse and manifestly detect it in the great and mighty oddes. This is very evi- dent and apparent in all the supernaturall workes of the Diuell, before mentioned in the generall discourse of this small Treatise or worke, whether such as were declared manifest to sense, or such as were evident to reason; whe- ther such as were effected by the Diuell himselfe, with the consent or contract of a Sorcerer or Witch, or such as were without their knowledge, societie, or contract performed by himselfe. All those supernaturall workes of both these kinds were therefore knowne to be supernaturall, because they were above and beyond any cause in sublunary na- ture. The like the learned Physician may certainly con- clude, concerning diseases inflicted or mooued by the Di- uell. For it is impossible that the finger or power of the Diuell should be in any maladie, but such a cause must	61 62 63 64
---	----------------------

needs produce some effect like it selfe , where true and iudicious discerning is able to finde the infallible, cerraine, and vndeceived stampc of differenee. Thus farre hath bin briefly declared, how the Physician properly and by himselfe doth alone enter into the due consideration and examination of diseases (where is iust occasion of question) whether naturally or supernaturally inferred. How vnsit it is here to admit every idiot for a Physician or Counsellor (as is too common both in these and all other affaires of health) let wise men judge.

Certainely from hence it commeth to passe, that most men for euer liue in perpetuall confusion of their thoughts in these cases, and as a iust judgement of God against their carelesse search and neglect of learned and warranted true counsel , all certainty and truth herein doth still fly farre from them. For as in these ambiguities is requisite and necessary, a learned, iudicious, and prudent Physician; so is it as necessary that he finde those that neede herein aduise, truely and constantly obedient vnto good reason, temperate and discrete, not mutable vpon euery vaine and idle project to start away, and to bee transported from a reasonable, iust & discrete proceeding, vnto vncertayne, vaine, and Empiricall tryals, since widsome, knowledge and truth are never truely found , but onely of those, that with diligence , patience, and perseveraunce search and seeke them out. It remaineth now to come vnto the second way of detection of the bewitched sicke , which was before said to consist in such things as were subiect and manifest vnto a vulgar viewe, as the first vnto the learned Physician alone. As of the first, some few examples haue been propounded, so of the latter let vs also viewe other some.

In the time of their puroximes or fits some diseased persons haue beeene seene to vomit crooked iron, coales, brimstone, nailes, needles, pinnes, lumps of lead, waxe, hayre, strawe, and the like; in such quantity, figure, fashion and proportion , as could never possibly passe downe, or arise vp thorow the naturall narrownesse of the throat, or be contained

contained in the vnpportionable small capacity, naturall susceptibility and position of the stomake. These things at any time happening , are palpable and not obscure to any eye without difficulty , offering themselues to plaine and open viewe.

These like accidents *Beninenius, Wierus, Codroncins* and others also, euen in our time and countrey, haue published to haue been scene by themselues. Some other sicke persons haue, in the time of the exacerbations of their fits, spoken languages knowingly and vnderstandingly, which in former time they did neuer knowe, nor could afterward know againe : as *Fernelims* a learned Phyfition, and beyond exception worthy credit, doth witnesse concerning a Sicke man knowne to himselfe.

Some Sicke men also haue reuealed and declared words, gestures , actions done in farre distant places , euen in the very time and moment of their acting, doing, and vttering, as I haue knowne my selfe in some, and as is testified likewise to haue beene heard, knowne, and scene by diuers witnesses worthy credit in our \* country, in diuers bewitched Sicke people.

As these examples are manifest to any beholder, which shall at any time happen to view them: so are the examples of the first and second kinde evident to the reason and judgement of the learned and iudicious Phyficion, and all doe therefore certaintly detect and prooue a supernaturall Author, cause, or vertue, because they are manifest supernaturall effects.

Thus haue we pointed out briefly, the detection of the bewitched Sicke , both by learned Reason proper vnto the iudicious Phyficion , and also by common sense and reason in all men.

If men more at large please to exercise themselues in due consideration and prooofe hereof, they shall finde more certaine and sound satisfaction and fruit , with the blessing and allowance of God, then can issue out of the mouthes of Sorcerers and Witches , which God hath cursed, and dis-

\* See a Treatise of the  
Witches of  
Warboyses.

allowed, and in whose hearts and mouthes, the Diuell is oft a lying Spirit.

It hath been briefly, and yet sufficiently herein proued, that Almighty God hath giuen vnto Reason light, whereby reasonable, temperate and sober minds, through circumspect care and diligence, may see and behold whatsoeuer is truely possible, or iust for man to know, with the fauour and allowance of Gods grace, in the detection and discouery of the bewitched SICKE. Whosoever therefore shall contemne, or neglect this light, and shall aske counsell of Divels and Witches, the open and proclaimed enemies of God, doe certainly relinquish their faith, and trust in God their Creator, and their patience and dependance vpon his prouidence.

And although it may sometimes fall out, that prosperous issue doth seeme to follow the counsell of the Diuell, yet doth it behoue men to be wary, and not presume, lest it proue onely a sweete baite, that by a sensible good, the diuell may draw their bewitched desirous vaine minds vnto an insensible damnable hurt. For certainly, he who will rather be beholding vnto the Diuell, for his life or health, then chuse to die in the gracious and mercifull hand of God his Creator, can never expect to participate any portion of saluation in him, without extraordinary repentence.

Thus much concerning the reasonable discouery of the bewitched SICKE, wherein leaving to enquire at Witches, Sorcerers, or impostors, vpright men, that loue or feare God, or imbrace Religion or common reason, may and ought confine and satisfie their iust desires.

## C H A P. X I.

*The production of the works of Witches and Sorcerers, unto  
the publique seate and censure of Justice.*

WE haue hitherto considered, how the workes of Diuels and Witches, may be both manifest to Sense, and euident to Reason. They haue in their diuers kinds and different performances and manners distinctly beene instanced. Besides those kinds which haue beene mentioned, there may bee innumerable more, among which are those who vndertake and are enquired at, to reueale treasures hid, goods lost or conueighed away, the workes and guilt of other Witches, good fortunes, and euill fortunes in diuers affaires, disfaignes and attempts: as also those who vndertake by enchantment, to leade captiuie the wils and minds of men, vnto extraordinarie and vnreasonable desires or lusts, hatred or loue vnto, or agaist this or that person, or this or that particular thing, aboue or beyond the naturall power of resistence, and the force and vsuall guidance of naturall reason, in the ordinary course of mans will and nature: but they are all included in the same generall kinde, and common prooef of their diuellish impietie, deriuied from the word of God before alleadged vnansweraably, and the true consequence of Reason from thence.

The difference that is in their diuers kinds, doth onely arise from their severall subiects, manners, ceremonies, and rites, according to their severall differing contracts with the Diuell: some vsing in their workes, reuelations or oraculous answeres, of the demand of resorting people in onemanner, fashion, ceremonie, gesture, and rite; some in another, and some in none at all, certaine, or vnchangeable.

Concerning these ceremonies, with their severall contracts,

tractes, and the manners thereof, I will not write, partly, because in this place not much materiall; partly, because they are difficult to detect, except by the Witches owne free confession, which happeneth very rare and seldom; partly, because they tend more to the satisfaction of curiositie then of vse, and therefore are not without some danger published. It hath now beene manifest by the word and mouth of God, vnto the reason of man, how a Witch or Sorcerer may evidently appeare vnto right Reason; namely by his voluntary vndertaking to bee enquired at, for knowledge and reuelation of such things as are hidden by God from all knowledge of men, and are solely and properly in the knowledge of Spirits, as hath beene by learned Authors and by reason declared.

The reuelation being found supernaturall, doth discouer the supernaturall Agent or Author the Diuell, whose proper act whatsoeuer man doeth vndertake in part, or in whole, must necessarily buy or borrow from him, and thereby be conuinced vndoubtedly of contract with him.

We haue produced diuers sorts of noted Praefisers likewise of this inhibited contract, both in the holy Scripture expressely nominated, and also by their ordinarie common custome herein obserued in seuerall kindes.

Concerning them all, we will conclude as a corallary vnto all that went before, with the testimonie and confirmation of *Lucius Apuleius*, that famous, expert, & learned Magician, in his booke *de Aureo Asino*, from his long prooife and acquaintance with the Diuell: *Damones* ( saith hee ) *präsident Augurii, Aruspiciis, oraculis, Magorum miraculis*, that is, the Diuels are chiefe presidents, haue chiefe power or authoritie, are chiefe Maisters, Guides, or Rulers ouer Diuination, or reuelation by the signes taken in flying of fowles, of diuination by inspection of the entralls of beasts, of Oracles, and of all the miracles or miraculous works of Magicians. They that will not beleue the holy Scripture, nor the testimony of so many men and ages, that

that the Diuell is the sole Author of vaine miraculous revelations, diuinations and workes, let them credit the Magician his owne mouth.

As we haue hitherto viewed, how Witch-craft and Witches may bee, first, by sense manifestly detected: seconde, by reason evidently conuicted: so let vs now consider, how they may bee both produced vnto the barre of Iustice, and bee arraigned and condemned of manifest high Treason against Almighty God, and of combination with his open and professed enemy the Diuell.

Concerning the first, since it chiefly consisteth in that which is manifest vnto the outward sense, if the witnessesse of the manifest magickall and supernaturall act, be substantiall, sufficient, able to iudge, free from exception of malice, partialitie, distraction, folly; and if by conference & counsell with learned men, religiouly and industriously exercised, in iudging in those affaires, there bee iustly deemed no de-ception of sense, mistaking of reason or imagination, I see no true cause, why it should deserue an \* *Ignoramus*, or not bee reputed a true Bill, worthy to bee inquired, as a case fit and mature for the same due triall, which Iustice, Law, and equitie haue ordained in common vnto all other rightfull hearings and proceedings by witnesse and testimonie, al-though it is likely to prooue a rare plea or cause, because in Hæretici per-reason not too frequently to bee found, and farre lesse \* in it selfe common or vsuall, then is vulgarly reputed. It might notwithstanding, haply bee more oft detected, if more diligently according to reason inquired.

The second kinde of Witch by evidence of reason disco-uered, is farre more frequent then the first, as appeareth by the varietie and multitude of names, which it hath branched vpon it, and the diuersitie of kindes and fashions which it hath put on. It is likewise more easily detected and prooued.

A supernaturall revelation being first made truely ma-nifest ( lest preposterously wee haply call a surmised, or falsely suspected offender into question, before any offence

\* Crimina  
Meleficorum  
sunt commis-

nis fori, Per-  
tinent ad fo-  
rum Ecclesi-  
asticum qua-

tenuis sunt  
Hæretici per-  
tinent ad fo-  
rum seculare

quatenus cæ-  
des perpe-  
trant in ho-  
minibus aut  
aliis anima-  
libus, Bins-  
feldius p[ro]tulud

13.  
\* Quidam  
plus æquo  
tribuunt ope-  
rationi Dæ-  
monum,  
Binsfeldius.

be.

be apparent or knowne ; which is an vnjust iniury, and worthy of rebuke and shame with God and iust men ) a supernaturall revelation ( I say ) being manifest, any mans guilty contract therein is prooued, by his vndertaking to bee enquired at therein.

That vndertaking likwise is easily knowne & discouered by those that haue inquired. The foundation of this way of inuestigation of this Witch or Sorcerer, is the Word of God it selfe before recited, and iust and true reason built thereupon, cannot fall or be shaken.

Thus hauing brought these prisoners to the Barre, I there arrest any farther progresse, and leaue them to Iustice, to the decree and sentence of the reuerend, graue, and learned Judge, and so proceede the third promised way of inuestigation, and inquisition of Witches and Sorcerers, according to likely presumption, probable and artificiall coniecture.

But before wee arriue vpon that point, it is necessarie, that first a materiall obiection bee satisfied. That is, in the forementioned Iudgement of supernaturall workes of Sorcery manifest to sense, how can any true testimony or witnessesse be required or expected, since doubt is made whether really or truely, or delusorily and in seeming onely, many or most things of that kinde, are seene or heard ? Hereto is answered : As a true substance is seene not of it selfe simply, but in and by the outward true signe, shape, proportion, colours, and dimension inherent therein, and inseparable there-from ; so the true likenesse, resemblance and pourtraiature of that substance, when separated from that substance, is as truely and as really seene. Therefore, experience doeth shew vs, that the same eye which saw the shape, proportion, and figure, together with the true substance, doeth as perfectly both see and know it, when it is separated from the substance by the Art of the Painter.

As in the true miracles of God, wrought by the hand of his seruant *Moses*, the true and vndoubted substance of a truely created Serpent, was seene when it was changed from

from a rodde, by the outward proper and inherent shape : so as truly was an outward pourtrainture and likenesse of Serpents scene, in the false miracle of the seeming transmutation of the Sorcerers roddes. For how could religion or reason condemne those miracles of the Diuell for illusions, if the lively resemblance of miracles appearing manifestly vnto the eye , had nothereby made them knowne ? For to example, or illustration, how is a juggling deceit knowne but by the eyē ? The sight is said to bee deceived therein. Therefore it doeth see that whiche doeth deceiue; Reason likewise comparing that which was scene, with that which is not scene ; that is, the counterfaite with the true substance doeth prooue the counterfaite the present object of the sight. The same eyes therefore that saw in the true miracles of Moses , the substance of a Serpent by the true inseparable inherent shape, saw likewise the true image and picture of a Serpent, in the false and seeming miracles of the Enchaunter of Egypt . The testimony of the presentation of both vnto the eyē , is as truthe as truthe it selfe ; because the Word of truthe hath said it. That the Diuell is as powerfull as the most excellent Painter, to represent any the most true and lively likenesse of any creature, is in reason cleare, and hath beeene also before prooued.

Therefore a true testimonie may bee truly given, and iustly accepted or taken of a lively shape, figure, likenesse, or proportion, really presented (by the Art of the Diuell) vnto the eye. All the doubt then remaining, is, to put a true difference betweene that which our imagination doeth represent vnto vs, from within the braine, and that which wee see without by the outward sense. This difference will best appeare by an example. *Fernelius* in his first booke, cap. ix. de Abis her. causis doeth make mention of a man, who by the force of charmes, would coniure into a looking glasse certayne shapes or visions, which there woulde either by writing, or by lively presentations so perfectly expresse and satisfie, whatsoeuer hee did demand or commaund unto

vnto them, that easily and readily it might b[e] distingui-  
shed, and knowne by standers by. This *Fernulus* doeth  
report that hee saw himselfe. What shall wee say herein?   
Was this Diuellish practise a thing doubtfull? Was it not  
manifest to many eyes, diuersitic of beholders, and the iu-  
dicious view of a learned and discerning sight. The like  
*Franciscus Picus Mirandula* reporteth, *videlicet*, that a fa-  
mous Magician of Italy in his time, did keepe the skull of a  
dead man, out of which the Diuell did deliver answeres vnto  
men enquiring, when the Wizard had first vitered cer-  
taine words, and had turned the skull toward the Sunne.  
These things being palpably seene, could not bee meere  
imagination. Those things which are meere in imagina-  
tion (with those men whom diseases deprive not of their  
sense or reason) are by right reason and true sense, after a  
short time of their prevalence, easilie detected to be imagi-  
nary; but those things which are truly, really, and cer-  
tainely seene, remaine the same for ever after in their due  
reception of sense; with vndoubted and vnhanged allow-  
ance of reason.

Hence it is, that a man in a sleepe or dreame, though for  
a short space, hee doeth oft times verily, really, and very  
feelingly (as it were) thinke himselfe in many actions and  
employments; yet when hee awaked from sleepe, his sense  
and reason doe tell him hee was but in a dreame. Many  
sicke persons likewise vsually, though waking, dreame of  
things falsely imagined, but the disease being gone, and their  
sense and reason therefrom recouered, they then know  
and laugh at the fallacies of their imaginations. By these  
short instances it is apparent, that it is not a thing impossib-  
le, but vsuall and familiar vnto all kinde of men that want  
not their common wits, to distinguish betwene those  
things which are onely in imagination, and those which are  
reall and indeedes.

From hence we may then truely conclude, that against  
the acts of Sorcerie and Witch-craft manifest to sense, the  
due testimonies of understanding, discrete, and iust men,  
ought

ought to bee no lesse equiualent then against another open acts, or crime whatsoeuer, whereof the Witch of *Endor* may serue to shut vp and conclude all doubt for euer herein, for an vnamswerable instance and proefe. Shee acknowledgeth her guilt and crime might bee made manifest vnto *Saul* in these wordes, *1. Sam. 28. 9.* Wherefore seekest thou to take mee in a snare, to cause mee to die? *Saul* likewise himselfe doeth grant vnto her, the sufficiency of his testimony to cause her to die, *verse 9.* in these wordes, As the Lord liueth, no harme shall come vnto thee, for this thing: meaning, by his testimony of her fact, no harme should come vnto her. But here may bee obiected, that it was not his testimony of her fact of raising the vision of *Saul*, which the Witch did feare, but his testimony of her confession of her selfe to be a Witch, by promising to vndertake it. The contrary is manifest by the Text, *verse 21.* See, thy hand-made hath obeyed thy voyce, and I haue put my soule in thy hand, and haue obeyed the word which thou saidst vnto me. And thus is the doubt concerning the sufficiencie of testimonies, and witnessesse in case of Witch-craft satisfied. It now remaineth as was promised and intended, that we next view that light vnto the discouery of Witch-craft, which artificiall conie&ture, probable reason and likely presumption doe afford, since what sense and reason haue made manifest is already declared.

---

## C H A P. XII.

*That Witches and Witch-craft may be discouered by probable  
reason and presumption.*

**A**S from things euident to sense, and manifest to reason, there issueth a certaintey of vndoubted knowledge: so in things that carry onely probabilitie, diligence doth beget and produce verity and \* truth of opinion. Dialecticis Hence it commeth to passe, that he who truely knoweth, pronunciatis, and knowingly can distinguishe and discerne the validitie, Arist. in lib. nature,

\* Opinio  
vera est habi-  
tus circa con-  
clusiones ex  
Analyt.

nature, difference, and right vse of probabilities, doth most  
seldom in his opinions mistake or erre.

Hence also it cometh to passe, that according to seuer-  
all measures, and degrees of diligence, study, practice, and  
exercise of iudging in probabilities, men doe diversly differ,  
some excelling other in the merited stiles and attributes of  
abilitie, Policy, Sagacitie, Exquisitenes. It is true, that in

\* Cerium est, quod nunquam aliter probabile, quod plerunque ita sit, Cicero.

probabilitie, is no perpetuall \* certainty: notwithstanding he, that warily and wisely weigheth it, cannot in the vncer-  
tainty thereof but finde more certainty, then in blinde  
and vnlikely casualties; then in rash attempts and prosecuti-  
ons, vnde of counsell, or likely reason.

For although sometimes those things which seeme most  
likely and probable, doe happen to prooue false, yet doth  
nature and reason teach and inioyne vs rather to giue  
credit thereto, and experience doth manifest that the cause  
of deception therein, for the most part, doth consist in the  
weakenesse of mans iudging thereof aright. For in iudging  
of probabilities, are great oddes, some things onely seeme  
probable to such as are \* wise, learned, expert, subtil: some

\* Probabilitia sunt, que probantur aut omnibus, aut plurimis, aut certe sapientibus, & iis non plurimis, at maxime probatis, quorum est specata Sapientia, Aristot. ynto, the most exquisite Judges alone: some to euery vul-  
gar: some to the choise and best sort of Vulgars, and not vnto all; and in these differences, doth necessarily breed  
much error and mistaking. Notwithstanding, the vertue  
and force of probabilitie it selfe, simply doth not deceiue,  
or vnusually faile, but as it is diversly and differently con-  
ceived by men, that oft prooueth false, which seemed like-  
ly. *Vatem hunc peribimus optimum*, saith Ciceron, qui bene  
conjectet, that is, we auouch and affirme that man to be the  
best Prophet, or prognosticator of issies to come or hap-  
pen, who hath the power and skill of right and true con-  
jecture, which ever consisteth in the exquisite perpension  
of probable inducements.

What is among men more admired, or more worthy to  
be admired, then this art, this skill, this power? Who doth  
not know what vse, also what benefit doth arise thereby,  
both vnto the true warrant and allowance of action, and al-  
so

soveto the maintenance , and iustification of right opinion , in counsels and deliberation ? As in all other faculties and sciences , the excellencie and necessitie thereof doth brightly shine : so most apertly vnto common obseruation, it doth prooue and manifest it selfe in the two severall professions of the *Logician and the Oratour*.

The *Logician* in his discrepations and questions, concerning doutes and ambiguities, by the diligence of subtill dispute, from the light of probabilitie, rectifieth the vnstable fluctuation of vncertaine opinion, and produceth through mature disquisition , and raciocination, what is most safe, most consonant with truth , to hold, affirme, or be perswaded.

The *Oratour* in his conjecturall state or questions, in his pleas of doubtfull and contoured facts, or rights, wherein oft-times probabilitie and likelihood , seeme to stand equall and vnpartiall vnto both parts: notwithstanding by mature, acute , and seasonable pressing, and vrging that which is most like , most reasonable, and consonant with right, with law and equitie, in the end doth bring into light , and discouer , what is most equall,vpright, and worthy to be credited , or respected. What euictions of truth and right , what coniuictions of guilt and errore doe dayly issue from hence; common experience, doth prooue and demonstrate.

Thus much briefely prefixed in generall, concerning the necessitie, light and truth of probabilities ; it now remaineth to consider the vse and power thereof likewise, in our particular proposed subiect of Witch-craft, which common sense doth not onely iustifie (as in all other subiects) but the word of vndoubted truthe.

Almighty God , in case of Idolatrie , doth not onely publish and proclaime his detestation of that great sinne it selfe, but therewith doth include whatsoever hath any probabilitie of respect, or reference thereto ; whether in affection and inclination , or in ceremonie or superstitious shew. This is evident, *Dantz. 18. verfe 9.* where he first for-

biddeth his people so much as to imitate , or doe after the manners of the Gentiles ; and afterward particulariseth their making their sonnes and daughters to passe thorow the fire. Likewise *Leuit.* 19. 27,28. where he forbiddeth as much as the cutting of his peoples heads , or the corners of their heads round , or marring the tufts of their beards , or marking or cutting of their flesh , as was the manner of Infidels and Gentiles , in their mourning and lamenting of the dead . Likewise *Dent.* 16. 21. where he forbiddeth so much as the planting of any groues of trees neere his Altar , because it was the custome, inuention, manner, and resemblance of Idolaters .

As in case of Idolatrie, so in case of Witch-craft, which is likewise a kinde of Idolatry , because the worship of Diuels , Almighty God in those places of holy Writ , where he publisheth and proclaimeth his high displeasure against Witches and Sorcerers, with that abominable sinne it selfe, doth also condemne as abominable ; First, in generall all kinde of shew , of affection, liking, inclination, or respect thereof ; Secondly, any customes, fashions, rites, ceremonies, superstitions, or gestures from thence deriuied, or belonging thereto .

The first is manifest, *Leuit.* 19. verse 31. There the Prophet, from their God *Iehouah*, doth charge his people, that they doe not so much as turne toward , or decline toward Sorcerers or South-layers, vouchsafe to aske any question, or to respect them : and *Leuit.* 20. verse 6. he giueth iudgement and sentence of death , against that soule that doth but turne or looke toward them .

The second is likewise manifest, *Isaiah* 8. verse 19. where Almighty God noteth the superstitious peepings, whisperings, and mutterings of Sorcerers, and according to those gestures, doth with reproch terme them whisperers, mutterers and peepers : and *Dent.* 18. verse 10,11. he rehearseth their mumblings, and charmings, and their superstitious marking the flying of fowles; and *Leuit.* 19. verse 26. he noteth their vaine and ceremonious obseruynge of times.

If

If then Almighty God be so strict, that he will not endure or tolerate so much as a friendly looking toward Sorcerers: the least respect given vnto them, or so much as a demand of a question at their hands, any inclination toward them, any their ceremonies, rites or superstitions, yea, so small a matter as their very outward gestures; how can religious zeale, or the duty of man toward God his Creator, esteeme any of these, or the like, or the least of them, lesse then sufficient matter of probable doubt, presumption, religious iealousie, and suspicion against such men, as doe, or dare presume to imitate, to practise or vsē them?

As the holy Scripture hath pointed out some few gestures, manners, and rites of Sorcerers, for an example and light vnto all other of the same kinde: so hath the daily obseruations of succeeding times added infinite more, which haue, doe, and still may encrease, multiply, and be added, and newly inuented, and put on new different shapes and fashions, according to the fancie of the contractors therein, which are the Diuell, and man possessted by him, in whose powers and will, according to the nature, qualitie and conditions of their contract, dependeth and consisteth the variation, or innouation of ceremonious rites.

For this cause, among Authors and records both of elder and later times, wee reade of such diuersities and numbers of superstitious litiations, dedications, performances, and a diabolicall solemnities. As therefore we haue manifested suchsuperstitious rites,ceremonies and gestures of Sorcerers, as the holy Scripture hath noted and deciphered; so let vs propound some other by after-times, and other Authors obserued.

Some haue vsed in their intention or execution of their \* See Master  
Diabolicall workes, or in the way of prelusion one kinde of  
\* ceremonious homage, and some another. Some doe ne- Perkins dis-  
uer attempt nor enterprise a Diabolicall execution, but  
with mumblings, whisperings, and secret sounds, and words 48.  
couvery of  
Witch-craft,  
chap. 2. pag.  
heard.

heard grumbling in their mouthes: as *Theophrastus* in his 9. booke of herbes and plants doth witnesse, concerning certaine Magicians in gathering *Helleborus*, and *Mandragora*: and as is likewise vndoubtedly discouered, by the great attributes that are by many famous Writers ascribed vnto the Caball of the Iewes, and vnto letters, characters, words, sillables and sentences superstitiously pronounced.

*Galen* writeth, that a certaine Sorcerer by uttering and muttering but one word, immediately killed, or caused to dye a Serpent or Scorpion. *Beninenius* in his booke *de Abd. morb. cauf.* affirmeth, *That some kinde of people haue beeне obserued to doe hurt and to surprise others, by uſing only certaine sacred and holy words.* It is apparent likewise, that others haue accomplished their diuelish ends, by apparitions, shapes, or figures, raised or coniured into glasseſ; as *Fernelius*, an eye-witnesſe, in his booke *de Abdis. rer. cauf.* doth publish. Some receive power and vertue from the Diuell vnto their Diabolicall preparations, by certaine enchanted hearbes, or medicines which they mixe and gather, sometimes with brasse hookes, sometimes by Mooneſtine in the night; sometimes with their feete bare and naked, and their bodies clothed with white shirts, as *Plinie* reporteth. Some are reported, to obtaine of the Diuell their desired ends or workes, by deliuering vnto the Diuell bonds or couenants, written with their owne hands. This *Serres* the French Chronicler doth report, confessed by certaine Witches, in the raigne of *Henry the fourth*. And *M<sup>r</sup>. Fox*, in the life of *Martin Luther*, doth make mention of a yong man, who deliuered a bond vnto the Diuell, vpon certaine conditions, which bond was written with the yong mans owne blood, and vpon his repentance, and the earnest zealous prayer of the people vnto God in his behalfe, was redeliuered, and cast into the Church in the view and sight of the whole assembly there and then being. Some derive an effectuall vertue vnto their decreed Diueliſh workes, by hanging characters or papers about the necke, as *Plinie* reporteth. Some practise to bring their  
Diueliſh

Diuelish ends vnto issue, by coniured images and pictures of waxe, golde, earth, or other matter, as *Thomas Aquinas* in his booke *de occultis Natura* witnesseth.

*Holingshed*, page 534. doth chronicle the execution of certaine Traitors, for conspiring the king of Englands death by Sorcerous and Magicall pictures of waxe. The same author, page 1271. doth report, that in the twentith yeere of Queene *E L I Z A B E T H*, a figure-flinger (as hee termeth him) being suspected as a Coniurer or Witch, sudainely dying, there was found about him (besides booke of coniuration, and other Sorcerous papers or Characters) the picture of a man wrought out of Tynne. Some late writers haue obserued, that diuers Witches by such pictures, haue caused the persons thereby represented secretly to languish and consume, as was lately prooued against some late famous Witches of *Yorke-shire* and *Lancaster*, by the testimonies beyond exception of witnesse, not onely present, but presidents in their tryall and arraignment. Some execute their hellish intentions by infernall compositions, drawne out of the bowels of dead and murthered Infants; as *Ioannes Baptist Porta* in his booke *de Magia naturali*, doth from his owne knowledge affirme, and thereto the *Malleus Maleficarum* with others doe assent.

Some practise also Sorcery by tying knots, as *Sant Jerome* testifieth in *vita Hilarij*, concerning a priest of *Aesculapius* at *Memphis*. Some practise Witch-craft by touching with the hand or finger onely, as *Biniuenius* saith. Some in their Sorcerous acts or coniurations, vse parchment made of the skinne of Infants, or children borne before their time: as *Serres* reporteth from the confession of Witches, in the time and raigne of *Henry the fourth* detected. Some for the promoting of their Diuelish deuices, vse the ministry of Perkins dis- liuing creatures, or of Diuels and spirits in their \* likenesse course of as histories report, and *Theocritus* in his *Pharmacentria*; chap. 3.page. seemeth to credit, inducing there a Sorceresse, who by the power of her bird, did drawe and force her Louer to come vnto her.



This

This seemeth not impossible vnto a Witch, by the multitude of living shap:s, which the Diuell in former ages hath vsually assumed, termed *Faunes, Saryres, Nympbes*, and the like, familiarly conuersing with men. Some bring their cursed Sorcery vnto their wylled end, by sacrificing vnto the Diuell some liuing creatures, as *Serres* likewise witnesseth, from the confession of Witches in *Henry the fourth of France* deprehended; among whom, one confessed to haue offered vnto his Diuell or Spirit a Beefle.

This seemeth not improbable, by the Diabolicall litati ons and bloody sacrifices, not onely of other creatures, but euen of men, wherewith in ancient time the heathen pleased their gods, which were no other then Diuels. And rather then the Diuell will altogether want worship, he is sometimes contented to accept the parings of nailes; as *Serres* from the confession of certaine French Witches doth report. Some Authors write, that some sorte of Sorcerers are obserued to fasten vpon men their Magicall mischievous effects, and workes, by conueyng or deliuering vnto the persons, whom they meane to assault, meats, or drinke,s, or other such like; as is euident by the generall knowne power of the Magicke cups of the inchaunted Filtra or loue draughts: and as seemeth iustified by S. *Augustine*, in his 18. booke *de Ciniitate Dei*, making mention of a woman whobewitched others, by deliuering only a piece of cheefe. Some of our late Countrie-men haue obserued, some Witches to mischiefe or surprise such as they intend maliciously to destroy, by obtaining some part or parcell of their garments, or any excrements belonging vnto them, as their hayre, or the like.

It is not to be doubted that the Diuell, that old *Proteus*, is able to change and metamorphise his rites, ceremonies, and superstitions, into what new shap:s or formes are best sutable to his pleasure and his fellow-contractors most commodious usses and purposes. Concerning all the former mentioned, although it be exceeding difficult; nay; an impossible thing for any man to auouch euery of them

true

true in his owne knowledge or experience ; yet for that some kindes of them wee may assuredly know and beleue from God himselfe , who hath in his sacred word nomina-  
ted both \* apparitions of the Diuel, as also, incantations, \* Isaiah 8.19.  
charmes, \* spels and familiarity with Spirits, as also for \* Sam. 1.28.  
that reason doth demonstrate, that there may be many 8.  
more kinds, besides those named of the same likenesse, na- Exod.  
ture abused, and diuelish vse ; and for that vnto otherosome, Levit.  
the credit, worth and merit of those Writers by whom Deuteron.  
they haue been obserued and published, doth give weight  
and estimation , it may be approoued as an infallible con-  
clusion, that wheresoeuer any of them or the like, being  
diligently enquired after, are either really found, or in ap-  
parence or shew resembling, that there (with the concur-  
rence of circumstances , and approoued precedency of a  
manifest worke of Sorcery consenting) that there, I say, it  
ought to be sufficient & vncontroled matter, or occasion of  
iust suspicion and presumption against the particular , in  
whom they are by iust witnesses free from exception, de-  
tected and palpably knowne , practised and exercised. As  
we haue now briefly recited and called to minde some sorts  
of such ceremonies, rites, superstitions, manners, instru-  
ments and gestures as are annexed vnto that kinde of Sor-  
cery or Witch-craft which consisteth in action: So let vs al-  
so recite some other sorts of ceremonys,rites, and super-  
stitions, which belong vnto that kinde of Sorcery which is  
conuersant in diuinations, reuelations of things hidden,  
predictions, and prophecies. Diuinations according to na-  
ture or art , as Cicero distinguisheth in his first booke *de  
Diuinatione*, we doe not intend or purpose, but that diuina-  
tion which the same Author in the same place doth refer  
into a power aboue man,which he there termeth the power  
of the gods, betweene whom and diuination , the Stoickes  
make this reciprocation, *Si sit Divinatio, Diis sunt, si Diis sint*  
*est Divinatio* ; that is, if there be right diuination or predi-  
ction of things to come not contained in Art or Nature,  
certainly that diuination is of the gods, as reciprocally

where there are Gods, there is diuination. Here wee see plainly, not onely the antiquity, but the direct originall of diuinations, and that they do manifestly deriuue themselues from Idol-gods, from Infidels, from Idolaters.

This is further evident likewise, by the gene rall current and report of all Histories, euен from the first beginning and foundation of *Rome* by *Romulus*, as through all ancient writings and writers, the frequent mention of *Augury*, *Atruspi<sup>y</sup>*, *Extispi<sup>y</sup>*, and the like, doth plentifully witnesse. The holy Scripture also and Word of God doth testifie the same, *Deut. 18. ver<sup>e</sup> 9, 10, 11.* where diuination by the flying of fowles, by the obseruation of times, and the like, are reckoned among the abominations of the Nations, or Gentiles.

The originall then of Diuinations issuing from Diuels (because from false gods, the gods of the heathen and Idolaters) let vs for the better noting of the abomination it selfe, obserue and point out some of their ceremonies, manners, and superstitions also.

Some in olde time vsed to diuine, as by the flying of fowles, so by viewing of lightning, by monsters, by lots, by inspection of the Starres, by dreames, *per monstra, & portenta, fulgura, sortes, Insomnia, per Astra*, as Cicero testifieth at large in his booke *de Divinatione*. Some did vse to draw their Diuinations out of tubs, or vessels of water, whereinto were cast certaine thin plates of siluer and gold, and other precious Iewels, by which the Diuels (which Infidels ignorantly called their gods) were allured to answere vnto demands, doubts, and questions, as is by *Psellos* described, and was vsuall among the *Affyrian* coniectors. Some derived their Diuinations from looking-glasses, wherein the Diuell satisfied vnto demands and questions, by figures and shapes there appearing.

This kinde of Diuination was called *κατοπτρια* whereunto came very neere and was like *κατοπτρια*. Some fetch their Diuinations by lots, taken from points, letters, characters, figures, words, syllables, sentences, which kinde of diuination

diuination is distinguished by the name of *expeditionia*. If we should number vp every particular kinde of shape, wherein Diuination doeth shrowde it selfe, it would prooue a long and tedious voyage, not onely through fire, water, ayre, earth, and other farre distant and diuided parts of the wide and spacious world, but through siues, riddles, the guts and bowels of the dead, and many other secret haunts & holes, wherein as the invincible *Labyrinths* of intricate illusions, the Diuell doeth shadow and hide his subtill insidiation of silly deceived man.

He that desirereth more curiously to reade other particullars herein, I referre him vnto S. *Augustine, de natura Deorum*, and to *Camerarius, de Divinationum generibus*. It is sufficient that the trueth and possibilite of these kindes of Diuinations and the like, with their ceremonies, rites, customes, and superstitions; as also their detested originall, end, vse, and abomination, is esteemed diuellish by the Word of God, and his most sacred voyce, wherein vnder those kindes of Diuination, by the flying of fowles, obseruation of times, *Deut. 18. verſe 10, 11.* and vaine gazing and beholding the Starres, *Isaiah 47.19.* he displayeth and iudgeth the nature and qualitie of all other the like, couered by what stiles or names soever. The enumeration of any more sorts, might increase in number, and aduance curiositie, but can adde nothing in substance or materiall vse. The reason that the Diuell requireth these rites and ceremonies, S. *Augustine doeth declare lib. 21. cap. 6. de Cinit. Dei, Alliciuntur Demones* (saith he) *per varia genera lapidum, herbarum, lignorum, animalium, carminam, rituum, non ut animalia cibis sed ut spiritus signis, in quantum scilicet hanc sibi adhibentur in signum diuini honoris cuius ipsi sunt cupidi.* That is, Diuels are drawne or Coniured, by diuers kindes of stones, hearbes, woodes, creatures, words, times, rites, or ceremonies, not as liuing creatures desire food, but as spirits reioyce or delight in signes, because those signes argue respect, worship, and honour, whereof they are very ambitious and desirous, as affecting Diuine worshippe in malice

malice of God himselfe and his Diuine worship. To the same purpose saith *Binsfeldius Comment. vel Explicat. in prelud. 9. Delectantur Damones signis cum imitari Deum studeant in Sacramentis suis.* That is, Diuels delight in signes, rites, and ceremonies, as desiring to imitate, or to be like God in his Sacraments.

Wee haue summarilie (wherein for our information is sufficient competence) produced some few sorts of ceremonies, rites, and superstitious gestures in both kindes, that is, both such as belong to that kinde of Sorcery, which consisteth in act, and working, as also that which is exercised in Diuination, prediction, and reuelation.

The generall rule and reason is the same, and extendeth it selfe equally against both.

Let vs then in the conclusion thus conioyne them both together. What man is he among men so blind, who beholding in any man the former ceremonies, rites, prelusions, or gestures, being suspicuous notes, markes, cognizances, and badges of Sorcerers and Witches, in either kinde, and doeth not thinke that he may with good reason doubt the ordinary correspondence of fruits, &c workes answerable thereto? Vnto the former presumption, if circumstances of time, place, instruments and meanes, fitting such diuellish Actes, opportunitie, and the like doe adde their force, doeth not iust occasion of doubt increase? For illustration and example, let vs suppose a person of a curious and \* inquisitiue disposition, in things hidden or inhibited, a man voide of the feare and knowledge of God, a searcher after Sorcerers, and their diuellish Artes, educate among them by kindred, affinitie, or neighbour-hood, with them hauing generall opportunitie vnto inchoation into that Diabolicall mysterie, a man likely and prone to become a receptacle of Diuels, expressed by his long obserued, or knowne flying from, or hating all occasions or places, where the name, mention, worshipe, or adoration of Almighty God is in any kinde vsed; a man out of whose cursed lips hath at any time beeene heard, the

\* Mast.  
Perkins in his  
discourse of  
Witch-craft,  
chap. 1. pag. n.

the \* renouncing of God, or voluntary profession of loue  
and friendship vnto the Diuel (all which with horror some-  
times my owne eares did heare, in a \* woman at an open assise,  
being there indited vpon suspicione of Witch-craft.)

Let vs yet further consider in the same man, an extraordinary alienation of himselfe, from all societie and company with men (for that familiar conuersation with Diuels, begetteth an hatred and detestation, both of the remembrance of God or sight of men) likewise a frequentation or solemne haunting of desarte\* places, forsaken & vnaccustomed of men, the habitations of *Zygm* and *Iym*, graues and sepulchres. This seemeth, *Marth.* 8. *Luke* 8. *Marke* 5. in the possessed true.

The possessed and the Witch, are both the habitacles of the Diuell & Diuels; with this onely difference, that the Witch doth willingly entertaine him.

His custome of haunting tombes and sepulchres, in the one doth make it probable, and credible in the other. Likewise a solitary solacing himselfe, or accustoming abroad oft, and vsually alone, and vnaccompained at times and houres vnusuall and uncouth to men, as the most darke seasons of the night, fitting the darke workes, and the workemen of the Prince of Darkenes.

Let vs yet more particularly obserue this man branded with the former note, seeming or professing to practise workes aboue the power and possibilite of man, to threaten or promise to performe, beyond the custome of men, whether in generall, or toward any particular. In a diuelish intended action bent against any particular, likewise wee may diligently examine any manifest speciall prouocation, first giuen: secondly, an apparent apprehension thereof expressed by words, gestures, or deedes: thirdly intention, or expectation, succeding the prouocation, starting out oft-times, or intimated by any rash, vnadvised, or sudaine project of headie and vnbridled passion: fourthly, the opportunitie sutable vnto such an intended desleigne, as time and place competent for accesse, speech, sight,

\* Perkins  
chap. 2. pag.  
of Witch-  
craft.

\* She was  
easie and  
ready to pro-  
fesse, that she  
renounced  
God and all  
his wrothes,  
but being  
required to  
say that shee  
renounced

it with this  
addition of  
the reason,  
for that the  
Diuell had  
never done  
her any hurt.

\* Serres, from  
the confession  
of Witches  
detected and  
censured in  
the raigne of  
Henry 4. of  
France.

ight, or receiuing from, or giving vnto the particular, against whom such diuellish thoughts are set, any thing, wherein any enchanted power or vertue is vsually hid and conueighed.

After a Sorcerous deede is thus certaintely obserued to proceede, we may then further with vigilant circumspetion view, whether ought maybe detected, iustly arguing his reioycing pride, or boasting therein, that standeth iustly suspected, or ought that may prooue or expresse his doubt, or feare of discouery, his guilty looks, cunning evasions, shifting, lying, or contradictory answeres, and apologies vnto particulars vrged.

These circumstances and the like, though each alone and single may seeme of no moment or weight, yet concurring together, or aptly conferred, they oft produce a worth from whence doth issue full & complete satisfaction. *Verisimilia singula suo pondere monent, coacerata multum proficiunt* (faith Cicero) that is, every single circumstance hath his weight and vse, but consenting and concurring together, they doe much aduantage. Since then what vertue or power soever, circumstances and presumptions, doe vsually and generally vnfold in all other subiects or matters whatsoeuer, the same equally and as largely, reason doeth here display and offer in this of Witch-craft : why should not the like practise thereof herein also bee vrged and found, as likely and succesfull? I doe not commend or allow the vsuall rash, foolish and fantasticall abuse of circumstances, nor their wresting and forging, nor the coniuration or raising vp of their likenesse, and shadowes, without any substance or trueth (as is too common and vulgar) out of meere fancy or defect of true judgement, without the due manifestation of a certaine crime first in this kinde assured.

But where all the former circumstances doe truely and really occurre, or most of them, or the most materiall amongst them with an apparant uncontrovuled precedent evidence of an vndoubted act of Sorcery, and are not indirectly

directly wrested or guilefully extorted, but directly proued, & fairely produced and vrged; what man inioyng his common sense or reason, can be ignorant, what a large scope and faire fielde they doe yeeld to sent, to trace and chace the most hidden and secret guilt of Witches whatsoeuer, out of their vtmost shifting most close couerts and subtil concealements?

I doe not affirme circumstances and presumptions, simply in themselves sufficient to prooue or condemne a Witch: but what reasonable man will or can doubt or deny, where first a manifest worke of Sorcery is with true iudgement discerned, and knowne certainly perpetrate: that the former circumstances and presumptions pointing vnto a particular, doe giue sufficient warrant, reason, and matter of calling that particular into question, & of inioyning and vrging him vnto his purgation and iustification from those euill apparances, whereby through the differencies, iarres, contrarieties, and contradictions of the false faces and vizards of seeming truth (because identity and vniety is properly and solely found with truth it selfe inviolable and the same) guiltinesse is oft vnable to finde a couert to hid it selfe, but rubbed or galled vnto the quicke, doth breake out and issue forth in his owne perfect and yndeceiuing likenesse. It may be obiectet, that it doth commonly fall out, and is so oft seene, that the hearts of Witches are by the Diuell so possessed, so hardned and sealed vp against all touch, either of any conscience, or the least sparke of the affections of men left in them, that there is no possibility, or hope of any preualence, by the pressing of any presumptions or circumstancies, which they for the most part will answere with wilfull and peruerse silence.

This is and may be sometimes true, yet is no sufficient reason, why due proofe and tryall should not alwayes diligently be made herein, since first experience it selfe doth witnesse a manifest benefite thereby: secondly, the like reasonable course and practice is knowne both vsuall, fruitfull and effectuall in all other disquisitions, and inquisitions whatsoeuer: and thirdly, the Diuell himselfe, the Witches

and Sorcerers great and graund Master, though of farre fewer words then Witches, (as seldome speaking at ali) and abounding with farre more subtiltie and cunning ; yet is he not able by all his art or cunning, alwayes to hide his owne workes, but by presumptions and circumstances, wile and vnderstanding hearts doe oft discerne and discouer them, as is by dayly experience seene and testified, and is confirmed by the proofe which all holy and godly men haue euer had thereof. And to this purpose, and for this cause the holy Scripture doth require Gods chosen children, to sift and try the Spirits, whether they be of God or no; that is, whether they be of his holy spirit, or of the euill spirit which is the Diuell.

Although therefore God for his owne secret decree, or purpose, doe permit the Diuell sometimes to hide and shadow the guilt of his associates, Witches and Sorcerers, from the sight or deprehension of man, and thereby sometimes, frustrate mans iust endeavour and duty of their discouery ; yet doth he not totally or altogether herein subiect, or captivate, or abridge mans power or possibility of preualence, euen against all the power and force of Diuels, as oft-times our dullest senses cannot choose but witnessse.

Could the Diuell, or their owne craft whatsoeuer, deliver the Sorcerers from destruction out of the hands of *Saul*, who iustly destroyed them all out of the land of Israel, 1. *Sam. 18. verse 9.* or out of the hands of *Iosias*, who according to lawe, tooke away or abolished all that had familiar Spirits, and Southsayers. 2. *Kings chap. 23. verse 24.*? The extirpation of these Sout hsayers, by those Princes, was commended of God, and by his Lawe commanded, *Leuir. 20.27.* The same Lawe of God commaundeth, that no man be iudged or put to death, but by the mouth of two witnessses, from whence it is necessarily collected, that the workes of Sorcery are not alwayes hidden, but oft-times so open, that they may be manifestly noted ; otherwise, how could they be testified, which vnto their condemnation the Lawe doth euer presuppose and necessarily commaund ?

Neither

Neither is this Lawe of God any thing discrepant from the common equity of all lawes, or from reason it selfe : first, for that many workes of Sorcery doe immediately in their first view , manifest themselves to the sense, as is euident, by the miraculous workes of the Enchaunters of Egypt, practised in the sight of *Pharaoh King of Egypt.* Secondly, for that many workes are apparent manifestly to Reason, in which, though the sense cannot immediately discerne, or take notice of their quality and authour ; yet by necessary inference and evidence of reason, they are certainly and demonstratiuely prooued to issue from the power and force of Spirits and Diuels, as hath beene formerly declared , concerning both workes and also diuinations, prophecies, and reuelations hidden from all curiositie and possibility of man. Thirdly , for that circumstances and presumptions doe with good and likely reason call into question , and iustly charge with suspicion (as hath beene instanced) concerning the performers and practisers of ceremonious rites, superstitious gestures, actions and manners vsuall vnto Witches and Sorcerers. Since then, as is before prooued , Almighty God doth inioyne a necessity of testimonies , vnto all condemnations and iudgements of death whatsoeuer, and testimony doth alwaiies necessarily include a manifestation of whatsoeuer is testified, either to sense, or reason, or both ; it followeth as a necessary conclusion vnto all that hath bin said : that from things either manifest to sense, or euident to reason, issueth wholly and soletly, not onely the reasonable and likely way of detection of Witches, but the very true way by God himselfe, in all true reason intended and commanded. And from this way it is, both by multitudes of examples, by experience and reason manifest, that neither Witches, nor the Diuell himselfe is altogether able to hide or defend their guilt. Diligence therefore herein duely and carefully exercising it selfe certainly shall not , nor can prooue the Lawe of God vaine, nor the owne endeouour frustrate or voide, although haply difficulties and impediments may sometimes interrupt, as in

all other cases and affaires is vsuall.

Thus hath beene made manifelte how Witch-craft is discouerable by sense, and evident by reason ; likewise, that it is no more inscrutable or hidden from detection in the inquisition thereof, by signes of presumption, probable and likely conjecture or suspicion , then all other intricate or hidden subiects , or obiects of the vnderstanding whatsoeuer. For , although presumptions are alone no sufficient proofe, yet doe they yeeld matter and occasion of diligent and iudicious inquisition, which is the reasonable way and due method of vpright proceeding, and the common,hopefull and warranted path vnto all detections, in all other cases of doubt and difficulty whatsoeuer ; wherein I see no cause or reason, why iudicious, wary and wise practise and proofe, weighing and pressing circumstances into the bone and marrow, should not equally, in case of Witch-craft, as in all other cases of judgement and inquisitions( though not euer because that exceeds the nature of presumption) equally , I say , and as oft should not confound the guilty, and chase and winde out as faire an issue.

Certainely, if men would more industriously exercise their sharper wits, exquisite sense, and awaked iudgements, according vnto the former reasonable, religious, and iudicious wayes , exempt from the burthen and incumbrance of blinde superstitions, traditionary and imaginary inuentions and customes , no doubt, but experience would yeeld and bring forth in short time , a much more rich increase of satisfaction, and more happy detection in judicall proceedings.

It is true , that in the case of Witch-craft many things are very difficult, hidden and infolded in mists and clouds, ouershadowing our reason and best vnderstanding.

Notwithstanding, why shoulde men be more impatient or dejected, that in matters of Witch-craft, many things are oft hidden from our knowledge, and discouery, when the same darkenesse, obscurity, difficulty and doubtfulnesse, is a thing ordinary in many other subiects beside, as necessary.

sary vnto vs, and concerning which, it may be no lesse truly said, that in this life of mortality, much more is that which is rknowne, then that which is knowne and reuealed vnto vs.

Hence is that ancient saying of the Philosopher: *Hoc tantum scio, quod nihil scio*, that is, so few are those things, which are demonstratively, truely, and certainly knowne, that they are nothing in comparison of the infinite number and multitude of such things, as are either onely probable, or obscure or inscrutable.

For to deny that God hath giuen vnto man a great measure of knowledge in many things, were not onely grosse darknesse and blindnesse, but great ingratitude, yea impiety. Neuerthelesse, it were also as great satuity not to see or acknowledge, that God hath mixed this knowledge with much intricate difficulty and ambiguity, whiche notwithstanding he doth in his wisedome more or lesse reueale distribute and dispense, in feuerall measurcs, vnto feuerall men, according to their severall cates, studies, indefatigable paines, and more industrious indeauour, in seeking and inquiring it: in defc & whereof more commonly then either in Gods decreted restraint, or natures abnuence, mens desires and labours are so often annihilate.

### C H A P. XIII.

*The confutation of diuers erroneous Wayes, vnto the discovery of  
Witches, vulgarly received and approued.*

A S true religion doth truely teach the true worship of God in that true manner which he requireth, and commandeth: so superstition in an vnapt measure or manner, doth offer vp and sacrifice her vaine & foolish zeale or feare. Vnto her therefore & her sacrifice, thus doth Almighty God reply, Who required this at your hands? I hate and abhorre your Sabbaths and your new Moones, *14.12.13.* The heathen Oratour could say, *Religio continetur eis in pro-*

**D**eorum. True religion consisteth in the holy and true worship of God. Vnto the aduancing of the worship of the true God, the extirpation of Witches and Witch-craft (because it is the most abominable kinde of Idolatry) is a speciall seruice, and acceptable duty vnto God, exprestly commandēd by himselfe, *Deut. 17. 3, 4, 5.*

In the performance therefore of this worship, as it is soley and truely religious, to seeke their extirpation by those meanes, and in that manner, which Almighty God doth approue and allow: so with misgouerned zeale or feare, in the ignorance, or neglect of the right manner or way, incosiderately to follow vnwarranted pathes thereto, is plaine Superstition.

*Iulius Scaliger*, in his third booke of Poetric, thus describeth very liuely the nature of Superstition. *Supersticio satisfacit ad notandum cum habitum, quo metuimus, aut Deum sine ratione, aut ea opera attribuimus que opera ne cogitauit quicunq[ue] ille*, that is, this word Superstition doth serue to set forth such an habit or disposition of minde, wherein wee worship or feare God, as is voide of cause or reason, or vnto our owne hurt or damage, we attribute vnto God, as of God, those workes or things, which Almighty God himselfe never thought or intended. The word which the Greekes vse for Superstition, is *diamonstratio, inconsulta & absurdia divina potentia formido*, that is, an absurd, and ill-advised feare or worship of God, which certaintely is there, where he neither requireth it, nor is true cause or reason either of such worship, or in such sort or manner.

In this speciall part therefore of the worship and feare of God, namely, in the discouery of Witch-craft and Sorcery, as wee haue before laboured to finde out those waies which are lawfull, iustifiable, and allowed: so let vs now briefly display the folly and vanity of erroneous and blind pathes, pointing deceitfully thereto; that we seeke not superstitiously to serue God, in our inioyned and commanded dutie s of the discoueries of Witches, with our owne vanities or follies, rash inuentions, or deuices; but in reasonable, iust, discrete

discreete and religious proceeding, which is onely and sole-  
ly acceptable with God.

In former ages and times, have been published by diuers  
writers, many ridiculous traditions, herein so vaine, and so  
farre vnworthy any serious confutation, that they scarce de-  
serue so much as bare mention.

Of this sort are the imagined profligations of the fits of  
the bewitched; by beholding the face of a Priest, by being  
touched by hallowed ointments, or liniments, by the ver-  
tue of exorcisation, of incense, of odours, of certayne mum-  
bled sacred or mysticall words.

I will therefore omit these, as by time it selfe worne exo-  
lete, found worthlesse, and almost of later writers left name-  
lesse, and will onely oppose and examine such later experi-  
ments, as doe in our time and country most preuaile in  
esteeme.

---

### C H A P. XIII.

#### *The casting of Witches into the Water, Scratching, Beating, Pinching, and drawing of blood of Witches.*

**I**T is vulgarly credited, that the casting of supposed Wit-  
ches bound into the water, and the water refusing or not  
suffering them to sinke within her bosome or bowels, is  
an infallible detection that such are Witches.

If this experiment be true, then must it necessarily so be,  
either as a thing ordinary, or as a thing extraordinary : be-  
cause nothing can happen or fall out, that is not limited  
within this circuit or compasse.

That which is ordinary, is naturall; as likewise that which  
is natural, is ordinary. Aristotle in the second of his *Ethickes*  
saith of that which is naturall, *quod aliter non assurcit*, that is,  
ordinarily it is not otherwise, then ever the same. From  
whence it doth follow by good consequent, that whatso-  
ever is ordinary, must be naturall, because it keepeth the  
same.

same course and order, which is the property of nature.

For this cause Scaliger in his booke *de subtilitate faithis, Naturae est ordinaria Dei potestas*, that is, nature is the ordinary power of God, in the ordinary course and government of all things.

If then this experiment in the tryall of Witches, be as a thing ordinary (as it is vulgarly esteemed) it must be found likewise naturall. If it cannot be found naturall, it cannot be ordinary. That it is not, nor cannot be naturall, is manifest.

First, for that the ordinary nature of things senselesse and voide of reason, doth not distinguish one person from another, vertue from vice, a good man from an euill man. This our Sauiour himselfe doth confirme, *Math. 5. verse. 45.* God maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

Nay, we may further obserue in the booke of God, and also reade in the booke of nature and common experience, that the common benefit of nature, is not onely vouchsafed vnto all wicked men indifferently, but euen vnto Diuels themselves, who doe not onely participate in nature the common essence, faculties and powers, proper vnto the substance and nature of all other Spirits; but also doe exercise these powers and spirituall forces vsually vpon other inferiour natures, subiect vnto their supernaturall nature, reach and efficacy, as is often seene in their workes euen vpon the bodies and goods of the blessed Saints and sonnes of God.

Hereby then is evident, that nature cannot take notice, or distinguish a wicked man, no not a Diuell, and therefore much lesse a Witch.

But here may be obieeted, that diuers herbs and other simples, produce many strange and wondered effects, by an hiden secret, and occult qualitie and property in nature, though there appeare no manifest qualitie oft-times in them, by which in reason or probabilitie they should or can bee effectuall thereto. This Physicions doe dayly witnesse and

and prooue true.

Why then may not there bee likewise yeelded the like hidden power, or antipatheticall vertue in the nature of the element of water, and thereby a Witch bee detected; as well without knowne cause or reason thereof in nature; notwithstanding naturally the evils or diseases both of body and minde, are both detected, and cured by elementary substances or compositions, in which there is no manifest knowne proportion therewith?

It is truly answered, that although in this supposed experiment of the disposition of the element of water towards Witches, casualty may haply sometimes seeme to iustifie it true; yet is not this sufficient to euince it a thing naturall. Those things which are naturall, necessarily and euer produce their effect, except some manifest or extraordinary interception or impediment hinder.

Thus fire doth necessarily, ordinarily, and alwaies burne and consume any combustible matter or fuell being added thereto, except either some manifest or extraordinary hindrance oppose it. The like may be saide of all other elements for their naturall effects in their proper obiects. Naturall medicines likewise, if rightly accommodated with prudence, art and discretion vnto the right disease, doe neuer faile their vsuall production or effects.

This Almighty God in his holy writ doth confirme, and long and aged experience of many hundredes of yeares hath successiuely witnessed, wherein the ancient records of all learned writers, haue euer testified innumerable medicinal herbs and drugges, certainly and truely to bee euer the same. Present times doe likewise see & witnes it, and no man doth or can doubt it in the right prooffe. Concerning any such nature or custome in the element of water, in the refragation of Witches, who was as yet euer able to write and fully resolute, or prooue it ordinary, necessary, certaine, euer or for the most part, not failing as is in course of nature most infallible and neuer doubted? What former ages have successiuely vouchsafed the mention of truth or cer-

tainty therein? Hath Almighty God, at all, so much as approued any opinion or thought thereof? Is it not rather to be iustly doubted, that it may be esteemed among the abominations of the Gentiles, which God is; his people doth detest, *Dent. 18. verse 9.* Doe all men in our time, or good and iust men auouch their owne prooef in the tryall thereof? Or contrariwise, doe not many wise, religious, learned and equal minds with reason reiect and contemne it? Doth Law as yet establish it, or reason prooue it? How can it then be proposed as equiualent with those reasonable meanes or wayes, of iust proceedings or tryalls, which God, his diuine Lawe, his law of nature, iudgement, reason, experience, and the lawes of men haue euer witnessied, perpetually and onely assured certaine and infallible?

It wanteth the vniuersall testimony of former ages and Writers; in this our age it is held in iealousie with the most iudicious, sage, and wise: It hath no reasonable prooef, no iustifiable tryall hath dared to auouch it vpon publike record, no lawe hath as yet thought it worthy of admittance; and the Lawe of God is not prooued to prooue or approue it. If it had beene a thing naturall, ordinary, of necessarie, or of certaine operation or power, and therein so evidently remarkable, it is impossible it should have escaped authenticall approbation, or the same notable testimonies, which all other tryed truths haue euer obtained. From the former premises therefore we conclude, that it cannot be a thing naturall, necessary or ordinary. If it be not ordinary, then is it not alwaies the same; if not alwayes the same, then is it sometimes failing; if sometimes failing, then is it not infallible; if not infallible, then in no true judgement or iustice to be trusted or credited. It now remaineth to inquire, whether being prooued false or ordinary, it may not be prooued true as extraordinary (for to esteeme or grant it both is an impossibility in nature, and an absurdity in reason.) Let vs grant, it may be iudged and deemeed extraordinary; the next doubt then remaining is, whether being extraordinary or miraculous, it be of God or of the Diuell.

The

The reason why some men suppose it shoulde be of God, is, for that the water is an element which is vsed in Baptisme, and therefore by the miraculous and extraordinary power of God, doth reiect and refuse those who haue renounced their vowe and promise thereby, made vnto God, of which sort are Witches.

If this reason be found and good, why shoulde not Bread and Wine, being elements in that Sacrement of the Eucharist, be likewise noted and obserued to turne backe, or fly away from the thraotes, mouthes, and teeth of Witches? and why, (if for the former reason, the water being an element in the Sacrement of couenant, made with God, in the first initiation into the faith, doe for that cause refuse to receiue Witches into her bosome, and thereby giue an infallible prooef of a Witch?) Why, I say, shoulde not by the same reason Bread and Wine, being elements in the Sacrement of confirmation and growth of faith, refuse and fly from those much more, whose faith and promise made vnto God in riper and more vnderstanding yeares, is by them renounced? And why for that cause, shoulde not Bread and Wine become as infallible markes and testimonies vnto the detection of Witches? If the reason be good in the first, it must necessarily be the same in the second; and if it faile in the second, it cannot be good or sound in the first. Neither doth it or can it stand with any good reason at all, that because so small part of the element of water, is set apart vnto that religious seruice in the Sacrement; therefore, the whole element of water, or all other waters must thereby obtaine any generall common property aboue the kinde or nature. Neither is it as yet agreed, or concluded generally among the most learned, and reuerend Diunes, whether that small part of water which in particular is set apart, or vsed in the Sacrement, doth thereby receive any manifest alteration at all in substance, essence, nature or quality. If then that part of the element of water it selfe, which is hallowed vnto that holy vse, be not manifested, or apparently prooued to be thereby indowed with any vertue, much lesse

can it communicate any vertue vnto other waters, which did not participate therewith in the same religious service. Except then there may be prooved by this religious vse of water, some more endowment of sense or religion therein, then is in other elements, why should it more fly from a Witch then the fire, then the ayre, then the earth? The fire doth warme them, the ayre flyeth not from them, but giueth them breathing; the earth refuseth not to beare them, to feede them, to bury them. Why then should the water alone runne away or flye from them? It may be answered, that it is a miracle, whereof therefore there neither can nor ought reason in nature to be demauded or giuen. If it be a miracle, it is either a true miracle, which onely and soley doth exceed the power of any \* created nature, or is a seeming miracle by the power of the Diuell, working effects in respect of mans reason, nature, and power supernaturall and impossible; notwithstanding confined and limited within the generall rule, reason and power of vniversal nature, which he \* cannot exceed or transcend, being a finite creature, and no infinite Creator.

*de Trin.*

\* Augustinus son. of the widow of Sarepta, by *Elias* 3. of the kings, 17. 3. *de Trin.*

*Alia potest si* the diuiding the water of *Jordan* with *Elias* cloake, 4. of the non prohibe. *Kings* 2. the curing of the sicke by S. *Pauls* handkercher, tur, Dæmon: *Act. 5.19.* the raising *Lazarus* by our blessed Sauiour, and *Alia non pot-* the like.

*est, et si per-*  
*mittatur, quæ-*  
*admodum*

*homo potest,* sleights, cunning \* imitations, counterfeits, and Diabolical ambulacri si non prohibe- beatur, volare non potest, et si permittatur

Petr. Lomb. Sent. lib. 2, Dist 7;

Miracles of the second kinde, are all the workes of the Enchanters of *Egypt*, *Exod. 7.* which were onely diuellish call resemblances and shadowes of the true miracles, wrought by Almighty God, in the hand of his seruant *Moses*.

If this miracle, or this miraculous detection of Witches by water, be of this later kinde, it is of the Diuell; and is not to be esteemed or named, where the Name of God is feared or called vpon.

For although the cunning fraude of the Diuell, abone and beyond

beyond all capacitie of the weake sense and vnderstanding of man, doe so lively oft-times cast before our eyes, the outward shape and similitude of the miracles of God, that man is not able easily to distinguish them, or at first sight to put a true difference: yet must men studiously, and circumspetely be aduised herein, lest rashly they confound, or equall the vile and abiect illusions of that damned creature the Diuell (though never so wonderfull in our eyes) vnto the infinite power of the Almighty Creator, in his true and truely created miracles, which is an high dishonour vnto our God, and accursed impiety.

For this cause, the holy Scripture hath admonished and warned the weakenesse of humane vnderstanding, not to be transported by signes and wonders, nor to trust or give credit to every miracle: and our Saviour himselfe, *Math. 24. verse. 24.* doth furnish his Disciples with carefull warning herein. And *S. John*, in his Reuelation fore-telleth, that in the latter dayes and times, the Diuell and the great Whore of Babylon, shall with great signes, wonders, and miracles, seduce and deceiue the last ages, and people of the world.

Since then miracles are of no validity, except certainly and truely knowne to be of God; and since also it is not easie for euery Spirit to discerne therein, let vs duely examine and sift this our supposed and proposed miracle in the tryall and detection of Witches. *Petrus Gregorius Tholofanus* in his *Syntagma Iuris*, *lib. 2. cap. 12.* in a tractate concerning the Relicks and Monuments of Saints, together with miracles, doth giue very honest, sound, and substantiall direction.

First, that all credited miracles be found and allowed by religious lawes and authoritie.

Secondly, that the persons by whom they are first reuealed or knowne, or by whom they are auouched, be *testes idonei, omnig, exceptione maiores*, that is, that they be worthy witnesse of vndoubted and vnsainted credit and worth, free from all iust exception, of holy life, and vnsainted conuer-

sation. Without these cautions (saith he) no miracles ought to be esteemed, or received as of truth.

How farre our vulgar tryall of Witches, by the supposed miraculous indication and detection of them by the water, is different from this care or respect, this equitie, religion, or humanitic, common practise doth openly declare, when without allowance of any law, or respect of common ciuitie, every priuate, rash, and turbulent person, vpon his owne surmise of a Witch, dare barbarously vndertake by vnciuill force and lawlesse violence, to cast poore people bound into the water, and there detaine them, for their owne vaine and foolish lusts, without sense, or care of the shamefull wrong, or iniury, which may befall oft-times innocents thereby.

Though this kinde of tryall of a Witch, might haply prooue in it selfe worthy to be allowed, yet is it not in euerie priuate person iustifiable, or tolerable, or without warrant of authoritie in any sort excusable. The manner therefore of this vulgar tryall, must needs with iust and honest mindes, vncontrouersedly, and vndoubtedly, be rusticall, barbarous, and rude. Now to returne againe into the truth of the miracle it selfe in this tryall.

First, let vs enquire with *Petrus Gregorius*, what religious lawes or authoritie haue admitted it as true.

Secondly, what religious, reuerend, iudicious, graue, or holy Spectators, or eye-witnesses doe auouch it. Let vs yet farther proceede with the same Author, in the fore-named *Syntagma, lib. 34. cap. 21.* and by some other rules, farther examine this miracle, if it be well and duely auouched and credited, concerning the being thereof, whether that being be not a being of the Diuell, & of his miracles. (*onatus omnis Demonum* saith the Author) *vnum habet generalem scopum, operibus Dei se obijcere, ei debitum honorem subfurari, pios hominum animos sibi lucri facere, & a vero Deo retrahere.* That is, the workes of the Diuell haue one generall scope; namely, to oppose themselues against the workes of God, to rob God of his honour, to drawe the hearts of men from

from God , and to gaine them vnto himselfe. Let vs now consider the fore-named miracle by these rules.

Concerning the approbation thereof by any religious lawes or authority, I haue never read my selfe, nor haue heard by others, of any authentike suffrage from clascall Author, and with good reason, I may conceiue and iudge a nullity therein.

Concerning any religious, learned, and iudicious Spectatores and auouchers of this miracle, whose faith and credit may be wholly free from al iust exception, it hath euer been a difficult and hard taske to furnish any true sufficiencie or competency in this kinde, though multitudes and swarines of deceived Vulgars , continually and violently obtrude their phantaſticall fominations. Since then as yet there doth no manifest law stand vp to patronage this miracle, and the learned , religious, and holy man able to discerne and iudge, and free from exception, is not at all, or hardly to be produced or found to auouch or countenance it true; it may be with good reason suspected, and that reason may iustly dissuade all sodaine, rash , or hasty credit or trust thereof. Now let vs examine, if it were vndoubtedly to be assumed as true , whether being true, it be not as truely of the Diuell. And first let vs consider, whether it doe not oppose the workes of God , which was the first direction of *Gregorius*. It is herein truely convicted, because the nouelty and supposed miraculous force and might thereof, doth first visually and easily intile vnsettled braines, rashly to forsake the wayes of iudgement and iudicious legall proceeding, which is the ordinance and worke of God : secondly, doth imboden staggering and varesolved minds presumptuously without warrant to expect, to aske or seeke a signe or miracle, which ordinarily or vnecessarily required, our blessed Saviour apertly condemneth, *Matb. 16*. An adultereous and vnbelieving generation doth seeke a signe or miracle. And as herein it directly opposeth against the decree and worke of God, so likewise by giuing occasion and way, that supposed miracles may become vulgarly common and ordinary

ordinary, whereby the true miracles and miraculous works of God also may grow with vndiscerning men of lesse esteeme, vile and of no accompt. *Nam miracula Dei assiduitate viluerant* (saith S. Augustine) the miracles and miraculous workes of God, being oft seene, become of small or no reputation. The second tryall of a false miracle, was the robbing of God of his due honour and praise, which in this proposed miracle is partly prooved; by making the extraordinary work or vse of miracles ordinary, and thereby derogating from the power, worth and nature of Gods true miracles (as is before said): partly by vnthankfull vnder-valewing, omitting, or relinquishing the ordinary meanes of tryals and detections of doubtfull truths, which God hath made & given in his good grace; and therefore their contempt and negle&t is a manifest robbing of God of his due praise and glory therein. The third tryall of the Diuels property inmiracles, was the seducing of mens hearts from God vnto himselfe, which in our supposed miracle may be necessarily concluded. For if the miracle it selfe be vpon good grounds before alleged, rightfully deemed to bee of the Diuell; it must necessarily follow, that whatsoever esteeme or reputation is giuen thereto, is a secret sacrifice of ignorance or superstition vnto the Diuell, and an hidden and couert seduction from God: and thus hath beeene prooved, or at least, with good reason alleged. First that the tryall of Witches by water, is not naturall or according to any reason in nature. Secondly, if it be extraordinary and a miracle, that it is in greater likelihood and probability a miracle of the Diuell to insnare, then any manifest miracle of God to glorifie his name, which is the true end of right miracles. Concerning the other imagined trialls of Witches, as by beating, scratching, drawing blood from supposed or suspected Witches, whereby it is said that the fits or diseases of the bewitched do cease miraculously; as also concerning the burning of bewitched cattell, whereby it is said, that the Witch is miraculously compelled to present her selfe.

These

These, and the like, I thinke it vaine and needlesse, particularly or singly to confute, because it doth directly appeare, by their examination, according to the former rules produced against the naturalizing of the detection of Witches by casting them into the water, that first they are excluded out of the number of things naturall: secondly, that being reputed as miracles, they will also be rather iustly iudged miracles of the Diuell; then of God; by the former reasons which haue stripped the supposed miraculous detection of Witches by the water, of any hopefull opinion that they can be of God.

Nor doth our law now in force, differ here from rejecting such like miraculous trialls. See the triall by *Ordell* abolished by Parliament the third yeare of *Henry the third*, *Coke 9. Rep. Case Abbot de Strata Mercella Fol. 33.*

## C H A P. XV.

*The exploration of Witches, by supernaturall revelations in the bewitched, by signes and secret markes, declared by the bewitched, to be in the body of the suspected Witch, by the touch of the Witch curing the touched bewitched.*

There remaine as yet other miraculous explorations of a Witch, carrying in their first view a far more wondered representation then any or all the former explorations. One is, when persons bewitched, shall in the time of their strange fits or traunces nominate or accuse a Witch, and for a true testimony against him, or her, thus nominated, shall reveale secret markes in his or her body, never before seene or knowne by any creature; nay, the very words or workes, which the supposed, or thus nominated Witch shall be acting or speaking in farre distant places, euen in the very moment and point of time, while they are in acting or speaking; all which I haue sometimes my selfe heard and seene prooued true. This is reputed a certaine

conviction of a witch. An other miraculous triall of a Witch and like vnto this, wonderfull is; when a supposed Witch required by the bewitched, doth touch him or her (though when unknowne or vnperceiued by the bewitched them-selues,) yet according to the prediction of that issue by the bewitched, he or shee immediately are deliuered from the present fit or agoyn, that then was vpon him or her, which I haue also my selfe seene. For the better discovery of truth in these so wondered difficulties, let vs first recall to minde these few obseruations in our former Treatise determined and prooved. First, that the Diuell doth many miraculous and supernaturall things merely, simply and alone of himselfe, for his owne ends, and without the instigation or association of a Witch. This was made manifest by his conference, disputation and speech with *Iesus* after a miraculous manner, out of the body of the Serpent, when as yet neither Witch, nor Witch-craft were come into the world. Secondly, that the Diuell is able to obtrude or impose his supernaturall or miraculous workes vpon men, against their knowledge, liking, will, or affection, and being vnrequired. This is cleare by his transuertion of the body of our blessed Saviour, as also by his violent casting of the bodies of the possessed, amongst the people mentioned in the Gospell. Thirdly, let vs not here forget specially, that hee is able to transmit and send vnto, or into men vnrequired, and without their desire or assent, secret powers, force, knowledge, illuminations, and supernaturall revelations. This was prooved by the possessed in the Gospell, who from a secret and hidden revelation and power, aboue and beyond themselues, were able to vtter that high mistery, as yet hidden from the world, that *Iesus* was the Sonne of the living God. This could not be knowne vnto them, by their owne reason, or nature, being aboue and beyond all reason or nature, and by grace onely then begun to be revealed vnto the blessed Disciples themselves. To thinke that the possessed could have that knowledge equally with the Disciples by the same grace, were impious derogation from their

confusio[n]

Apostolicall

Apostolicall priuiledge and prerogative therein, vnto whom did properly belong the first fruits thereof alone.

This supernaturall revelation therefore was transfused into the possessed by the Diuell, who could not be ignorant of the Lyon of Iuda, the mighty destroyer of his spirituall kingdome, long before the disciples were borne, or capable of knowledge. And thus hauing recalled these obseruations, from them doe issue these necessary inferences. First, that all supernaturall acts or works in men, are not to bee imputed vnto those men. Secondly, that for this cause those supernaturall workes, are onely to be imputed vnto men which the Diuell, according vnto contract or Couenant which those men doth practise and produce.

And for this cause, in the inquisition of Witch-craft, when we haue truely first detected an act, done by a spirituall and supernaturall force (because it is in all lawes injurious, to accuse of any act, before it be certainlye knowne the act hath beene committed) then, and not before, wee ought indeuour directly and necessarily to prooue the contract, consent, and affection of the person suspected, vnto, or in that supernaturall act, that being no lesse essentiaall, to detect and discouer the true and vndoubted Witch; then the supernaturall act, being certaintlye apparent, doth vndoubtedlye prooue the Diuell, and his power therein.

This equall regard, in case of Witch-craft, ought to bee carefully ballanced, without which vaine and vnstable men shall ever at their lust and pleasure, vpon affections and passions, be priuiledged with impunity, to lay vniust imputations, and to vsé wrongfull violence and oppression beyond all equitie, or reason.

When therefore men that are prudent, iudicious, and able to discerne, doe first aduisedly vpon good ground and reason, adiudge a supernaturall act evidently done, or at least worthy to be suspected: secondly, shall by iust and reasonable proofe, or at least liuely and faire presumption detect the contract, affection, or consent of any man in that act; then and not before, is the accusation, inquisition

and indictment of Witch-craft, against any man equall and just.

For since a supernaturall worke can be truely and simply no act of a naturall man, and is the immediate hand and power of a Diuell (as is formerly prooued) it is the mans consent, contract and covenant alone, in the act with the Diuell, that being detected and disconered, doth infallibly and essentially prooue him a Witch, and not the act it selfe.

These obseruations, and considerations, first necessarily prefixed, let vs now proceed vnto the two former propounded experiments of the miraculous detection of Witches.

\* Herein the  
Diuell affec-  
teth to imi-  
tate the  
power of  
God in his  
holy Prophet,  
accordingly by his diuine  
revelation to  
make known  
what the  
King spake  
in his Priuy  
Chamber.

2. Kings  
verse 12. cap.  
6. He herein  
also counter-  
ferteth the  
Divinitie of  
our Sauiour,

seeing Na-  
thaniel, when  
he was vnder  
the Figge-  
tree. Ioh. 1.

49.

It is necessarily true, that it can solely proceed from a supernaturall power, that the bewitched are inable in their traunces, to fore-tell the sequell of the supposed Witches touch: likewise, that the nominated Witch, shall immediately free and dispossesse who was able to the SICK or the bewitched of their agonies.

It is as necessarily true also, that it can solely proceed from a supernaturall power, that the bewitched are able in their traunces to nominate the most secret and hidden marks in the bodies of the suspected Witch, her present speech \* and actions in farre distant places, and the like, but whether these miraculous Reuelations, with their answerable events, ought to bee esteemed iust conuictions of the persons thus by a supernaturall finger, pointed out and noted; as also whether they proceede of God or of the Diuell, is very materiall, to examine and consider.

If they proceede from God, their end, their extraordinary necessitie and vse, bent soley vnto the immediate speciall glory, or extraordinary glorification of God therein, will euidently declare.

What more extraordinary glorification of God can be pretended in the needfullnesse of a miraculous detection of Witch-craft, then of any other sinne committed, as imme-

diately

mediately against God, and with as high an hand? Witchcraft is indeed one kinde of horrif remuneration, and forsaking of God, but there are many more kinds much more hellish then this secret and concealed defection: as the open cursings, wilfull blasphemings, and spitefull railings vpon God, even vnto his face, professed hatred and contempt of God.

Among many Offendors in these kindes, after their owne long prouoking continuance therein, and Almighty God his unspeakeable long suffering and patience: some few sometimes haue been made hideous spectacles and examples vnto the rest, of the infinite power and iustice of God, his unsufferable displeasure, indignation and direfull reuenging wrath. In this number was, for some time *No-buchadnefer*, and *Pharaoh King of Egypt*, and in later times *Julian the Apostata*, and others the like. Many other as high Blasphemers, and despisers of God, notwithstanding haue been permitted to escape any such miraculous punishments, or fearefull notorious exposings vnto the worlds view.

*Rabshakeh*, railing on the living God, in the open view and hearing of the men of *Israel*, and *Oloernes* denying the God of heauen, were not miraculously, or by any immediate hand of God smitten, but were suffered to grow on, vntill their haruest of confusion was ripe. That high degree of blasphemy against the Sonne of the living God, hanging vpon the Crosse for the sinnes of mankind, committed by the cruell and hard-hearted Iewes, in scorning, scoffing, and spitefull derision both of God in heauen, *Math. 27, verse 43*. and also of the eternall Sauiour of the world, descended from heauen, was not by God then extraordinarily reuenged (as the incomparable greatnessse of the sinne might seeme to require) but was in Almighty God his iust judgement, suffered, vntill in the due time, their owne execrations, and cursings of themselves, and their posterity, thereby to hasten and purchase the effusion of that holy innocent bloud, did fall vpon them so heauily, that their whole

Nation, People, and Kingdome, became extirpate, vile, and vagabond for ever vpon the face of the earth. It is recorded in the *Reuelation, chap. 13. verse 5, 6, 7.* concerning the Beast, that he opened his mouth vnto blasphemy against God, his Tabernacle, and the Saints; that he spake great mighty blasphemies, yet power was given vnto him to continue, and preuaile therein many yeares, and a large space of time.

By these few examples it is evident, that neither the height, the nature, the quantitie, nor the qualitie, of the most abominable, or prouoking sinne, most odious vnto God and men, doth vsually, or alwaies draw downe from heaven vpon it selfe a miraculous immediete hand of Gods wrath. We may easily instance the like, concerning the sin of witch-craft, which is our particular subiect.

Although by the hand of his holy seruant Saint *Paul*, Almighty God did miraculously smite the Sorcerer *Elymas*, &c as writers report, *Simon Magus*, by the hand of S<sup>t</sup>. *Peter*, multitudes and societies of other Sorcerers, and South-sayers among the *Caldeans*, escaped not onely the hands of *Nebuchadnefer*, in his wrath; but as it seemeth in the prophecy of *Daniel*, they liued many yeares in high esteeme, fame, and renowne, both in their owne Nation, and also in forreine Countreyes, yea through the world. There is no doubt, that *Aegypt* likewise did abound with swarmes of Sorcerers, as the holy Scripture, and all times and writers report. Among the people of God also, the Israelites, it is manifest that diuers Sorcerers and Witches did shrowed themselues, and liued with impunity, as appeareth by the Witch of *Endor*, which king *Saul*es seuerity, in their generall extirpation thorow the whole kingdome, had notwithstanding passed by, and left vnespied; as also by that special note and commendations, from Gods owne mouth and word of *Joshua*, that is, that hee had taken away from amiddest his people, all the Enchanters and Sorcerers: by which it is likely and cannot be denied, that through the lenitie or carelesnesse of former Princes, they formerly had long se-  
curely

curely their breathed. That God doth not vsē by miracles to dete& all, or most Enchanters, Magicians, or Witches, is farther made vndoubted; because it shoulde follow then & thence necessarily, that he hath both in the first ages of the world, ordained lawes, and ordinary, legall courses of proceeding against them in vaine; as also for that he doth, in the holy records of his sacred word, make knowne his Decree, that they shall be permitted to liue and continue vpon the face of the earth among other, and as other vnrepentant sinners, vntill his second comming, and the last day of eternall doome, *Reuelat.chap.22.vers.15.* without shall be Enchanters. If his Iustice and feuere iudgement should by his miraculous pover make so narrow search amongst them, as ordinarily to root them out, it were impossible any one of them should escape his all-seeing reuengefull hand, to suruiue vnto his generall decreed day of sentence, and dreadfull doome, of all kinde of sinnes and sinners, which both in iustice vnto some, and mercy vnto other some, his infinite goodnesse and wisdome hath decreed, shall not be frustrate. Although therfore Almighty God doth sometimes stretch forth his mighty hand miraculously to smite, or bring into light some horrid sinnes and sinners, his extraordynary power therein sometimes onely extended, at his owne good will and pleasure, doth not iustifie the presumptuous expectation of the dispensation thereof in any particular. God who is the God of order, and not of confusion, doth not ordinarily dispense his extraordynary workes, nor vsually confound indifferently, so different natures in their end and vsē, and his owne decree. Nature it selfe doth also teach an impossibility in that which is extraordynary, to become or be expected ordinary. In that way which is ordinary, the industruous, the diligent, the prouident man therefore doth with carefull perseveriance vprightly walke. The slothfull, only the intemperate, the imprudent man, either by folly or ignorance loseth or by idle sloth forgetteth, or omitteth, his ordinary way or opportunity, and ridiculously hopeth or trusteth vnto  
the

the redemption thereof, by extraordinary contingents or events.

Thus it hath appeared, that in regard of any more speciall or extraordinary glorification of God, in the detection of Witches, rather then of other as great and as abominable sinners, their is no needfull or necessary vse of myracles.

The second consideration was, whether they are not rather of the Diuell, then of God, as also, how they may be any iust convictions of the supposed or suspected guilty.

Wee will first herein examine the touch of the supposed Witch, immediatly commanding the cessation of the supposed fits of the bewitched. That this is a false or Diabolicall miracle and not of God, may be iustly doubted.

First, because the holy and blessed power of working miracles (among which, the healing the SICK or the possessed was not the least) was never of God dispensed, to haunt or follow the touch of wicked men, or Sorcerers or Witches.

Secondly, for that the true miracles of God (which were euer dispensed, either for the common good of his Church, or the declaration of his glorious truth, or for the extraordinary punishment and destruction of euill men) did never obscurely, or indirectly, prooue themselves or their ends, but in their manifestation were unable to ouer-shine cleerely, all the fogges and mists of doubt or question.

The contrary hereunto in this our suspected miracle is manifest, wherein is ridiculously imagined, that the blessed gift and vertue of healing the sicke, descended from God aboue, may be reputed in the hands of a Witch a signe or testimony of his or her guilt and impiety, which euer hath beene, and is in it selfe a speciall grace and fauour of God, and was euer vsed rather as a confirmation of the truth of Gods Ministers and seruants. Let vs now consider how this miraculous touch and the efficacy thereof, may be any iust conuiction of a Witch. No man can doubt that the vertue wherewith this touch was indued, was supernaturall. If it bee supernaturall, how can man, vnto whom nothing sim-

ply

ply is possible, that is not naturall, bee iustly reputed any proper Agent therein? If hee cannot bee esteemed in himselfe any possible or true Agent, then it remaineth, that hee can onely bee interessed therein, as an accessary in consent; as a Solicitor or Tenant vnto a superior power. If that superior power (as is before prooved in the falsehood of his miracle) be the Diuell, the least reasonable doubt remaining whether the Diuell alone, or with the consent or contract of the suspected person hath produced that wonderfull effect: with what Religion or reason can any man rather incline to credit the Diuels information in the mouth of the bewitched (who is the common accuser of God to men, and of men to God) then in requisite pittie, pietie, and humane respect vnto his owne kinde to tender the weakenesse of fraile man, against the subtillty of the deceitfull Diuel. Shall man with man find lesse fauour, then the Diuell with man against man? That the Diuell is able by the permission of God, to annex or hang this miracle vpon this or that particular, is manifest, by the possessed in the Gospell; vpon whom and their naturall actions and motions, he cast supernaturall consequences or concomitances. Was not their speech attended with supernaturall revelation, their hands with supernaturall force, to rend and teare in pieces iron chaines and bonds? If the Diuell be able to transfuse, or cast these miraculous concomitances or consequences alone, and without allowance of any man or person where God doth permit; how is it in any equity or reason iust, that these impositions of the Diuell should be imputed vnto any man? God forbid, that the Diuels signes and wonders, nay his truths should become any legall allegations or evidences in lawe. We may therefore conclude it vniust, that the forenamed miraculous effects by the Diuell wrought and imputed by the bewitched, should be esteemed a signe or infallible marke against any man, as therefore convinced a Witch, for that the Diuel and the bewitched haue so deciphered him. These like miraculous stratagemes may be exercised vpō any man,

or vnto any mans actions may be deceitfully or fraudu-  
lently by the Diuell conioitred or apted. This therefore  
doth not inferre any mans guilt therein. It ought be a  
mans owne proper contract therein with the Diuell, neces-  
sarily and directly proued, that shall iustly condemne him.  
This contract may be and is plainly detected, by fisting and  
considering; that mans voluntarily asfisting or promoting,  
promising, or vndertaking such supernaturall workes, with  
answerable performance thereof. As hath beene said, con-  
cerning the miraculous consequence of the touch of a su-  
pected Witch; so may be determined concerning the su-  
pernaturall reuelations of secret markes or signes in her  
body, according vnto the prediction of the bewitched, as  
also of the discouery of the present actions, gestures, and  
speeches of supposed Witches in farre distant places. Di-  
uers examples I my selfe haue seene in these kinds: I must  
necessarily acknowledge a more then natural power there-  
in, because farre beyond the nature, reason, or power of  
man. But there is notwithstanding sufficient matter of  
doubt, whether such reuelations, secret signes, and marks,  
though found in the named persons or parts true, as also  
the right pourtraiures & shapes of the supposed or accused  
Witches, though never of the bewitched before seene, and  
yet by the bewitched truely described; there is, I say, not-  
withstanding, sufficient matter of doubt, whether they are  
not very insufficient to charge or accuse any particular thus  
pointed out or marked. The Law and expresse comande-  
ment of God doth allow of no reuelation from any other  
Spirit, but from himselfe, *I/4. 8. 19.* Whethet these reue-  
lations are immediately of God, if their due examination

\*-ESTIN by the rule of his Word \* doe not clearely determine, rash  
AMARTIA or hasty perturbation or passion ought not presume it. The  
ANOMIA lawes of men also admit no supernaturall illuminations or  
Quicquid revelations, as any grounds of iust tryals or decisions of  
non congruit right or truth. It follows therefore necessarily, that they are  
cum lege, voide, & ought to be of no force or credit in vpright iudge-  
peccatum ment with iust and righteous men. It may bee obiected,  
est. that

that truth is found in these reuelations, and truth ought be of regard. It may hereto againe bee replied , that al- though truth in it selfe be great, and ought and will pre-uaile ; yet in the abuse , euill vse, or corrupted, or depre-ued end thereof, it ought not deceiue nor is of force. The Diuell, as all other cunning lyers and deceiuers and imi- tators of that his art , vsually mixe truths with lyes , that those truths giuing credit vnto lyes , men may beleue both and so be deceiued. It was euer the onely safe way of lying , to face and guard it with some plausible truths. In the former reuelations therefore, representations and true descriptions in the bewitched , of persons of secret markes and signes, of speeches, gestures, and the like, al- though the Diuell be found true, or speaking truth , yet may he notwithstanding haply bee therein also a lyer, while truly describing their persons, shapes, markes, man- ners and gestures, speeches and the like, he falsely and ly- ingly addeth thereby a seeming or deceiuing necessity of their guilt , as if therein or thereby necessarily inferred. The fallicy illusion and the lyingly true reuelations of the Diuell, may by many examples be manifested. *James Jacobus Boiffardus in his tract. de Djininatione Chap. 5.* reporteth an admirable story of a noble Gentleman his familiar friend, and knowne vnto himselfe. This man flying from his owne natvie Countrey for feare of punishment for a murther by him committed , and liuing in farre distant coasts, desired curiously to enquire what his wife was in his absence doing, whom hee had (being very faire young and beautifull) married two monethes onely before his depar- ture or voluntary exile. For this purpose he came vnto a Magitian liuing in the place of exile, who liuely described vnto him the true fashion, building , and ornaments of his house where his wife in his absence lived , her apparrell, countenance,& the like,as they were perfectly foreknowne vnto himselfe. He farther expecting to learne what she was at that present instant doing. The Magitian made knowne that there was then in her company a beautifull young

man with his hose or breeches about his heeles standing neare or close vnto her. Vpon the knowne truth of the *Magician* his first description of his house and wife, the gentleman assuring himselfe of the truth of the second description of seeming manifest adultry in her, secretly stealeth home with an absolute resolution by murdering of herto be revenged, & comming home by stealth neare vnto the place where his house & her dwelling was, by a ring (which as an infallible testimonie of her true loue she had deliuered vnto him at his departure) he immediately caused her to come vnto him. Her kinde and louing intertwynement so qualified and mollified his intended rage and fury, that he had patience first to confer with her, which before his sight of her, he did not intende. After her conference he demaunded whether such a day (naming the certaine day) she did not weare apparel of such a colour and fashyon. She answered with wonder that it was true. He againe demaunded what that was which she smoothened and handled in her hand, and who that young man was which stood neare her with his hose about his heeles. She hereat amazed and perceiving the sodaine change of a fierce and cruell looke in her husband, desired him to be pacified and better informed. The young man was his owne brother who could witnessse the truth thereof, and that which she smoothened or stroked in her hand was a plaister which she did smooth for him and applyed vnto his hip, where he had a very greiuous and painfull ulcer. This being found true, the husband sorrowed for his bloudy intention, and detested the execrable and damnable Art of the *Magician*, and the foule lying truth of the Diuell. How foulely likewise many other men by these like darke and double dealing trutthes, equiuocations, and amphobologies, haue beeene deceaved consulting with the diuell and his oracles may be by many other examples testified. The same Author mentioneth the oraculous revelation by dreame presented vnto the daughter of *Polycrates of Samos*. It was revealed vnto her that her father shoulde be taken vp into heauen, be washed

by

by *Jupiter* and annoyned by the Sun. This after proued true but in a dreaming sense. For *Polycrates* being surprised by *Orantes*, was hanged vp toward heauen vpon an high Croffe, where *Jupiter* (that is the ayre) with his moisture did wash him, and the Sun melting his grease and the substance of his flesh did so annoyn him as was least imagined or suspected. *Plutarke* in the life of *Anniball* reporteth that *Anniball* consulted with the oracle concerning his owne reserved destiny or end. The oracle answered that *Libyss* land should burie his corpes. Hereupon he presumed that he shold retorne into that his owne countrey and therein his old age die. He grewe therefore secure and careles. But shortly afterward being taken by the *Romanes* in a little obscure village by the sea coast called by the name of *Libyss*, he there grewe wearie of his life and poysoned himselfe in the Diuels truthe : behold vntruth and deceipt. *Libyss* buried *Anniball*, but not *Libyss* by *Anniball* either knowne or posseble to be imagined. These examples are sufficient whereby is plainly seen the dangerous deceitfull fallacy of the diuell euен where he speaketh truth. Let vs now retorne againe vnto our former miraculouse prediction of the Diuell by the mouth of the bewitched concerning the cure of the bewitched by the touch of the supposed Witch. We may boldly affirme that in this case or in any other, if it were possible for the diuell to speake the truth, truely, wholly, vnpartially ; so as it might appeare plaine, evident, manifest ; yet ought we not from him beleue it or receive it. This is in our blessed Sauour made vndoubteid, who in the Gospell oft rebuked him euен speaking truth, as also in S. Paul rebuking the Pythonisse, truely affirming, and acknowledging him the seruant and Minister of God. If the diuell then speaking truth, may not be allowed or credited; how shall revelations, miracles or oracles proceeding from him, be they never so true, or approued with any shew of true Religion or reason, become any iust probations or allegations in law, equity or iustice? it may be obiectid, that many times men haue bin by dreames and visions admonished

shed of secret and concealed hideous murders, and other euill facts committed priuily, whereby the Malefactors and their guilt haue bin admirably produced vnto due punishment. This truth is even by Heathen Authors witnessed, and in our time the like haue happened, and is testified by witnesses, whose faith and credit is free from all exception. Although this be true and cannot be denied, some reasons notwithstanding doe perswade that it is more safe to incline, to suspect that these like visions or dreames are rather of the Diuell, then rashly to determine or decree that they are immediately of God. First, for that though haply they might be sometimes so granted, yet ought we not too swiftly or sedainly so belieue, for that by the lively counterfeit of the true visions, dreames and revelations of God, the Diuell hath euer vsually practised to be taken and esteemed as God: the allowance whereof by men is high blasphemy against God, and ignorant occult adoration of Devils. Secondly, for that no visions, dreames, or revelations, ought to be esteemed of God, originally or immediately, which doe respect or answere curiositie of knowledge or desire, as most of the forementioned kinds vsually are wont. Thirdly, for that the visions of God, as they are euer bent vnto an extraordinary diuine end, and an vnuerfall good, so are they euer dispensed by the ministery of men, who haue manifest commission, or warrant from God, either mediate, or immediate. The mediate is prooued by the manifestation of the meanes: the immediate, by the evident reflexion of a manifest dignitie, in the power and authority thereof. For as it is said of the word of God, *Heb. 4. verse 12.* so must it necessarily be concluded of all the true miracles, visions, or revelations of God, that they are lively, and mighty in operation.

This is seene in the miracles wrought by *Moses*, which the Sorcerers themselves could not deny to bee the finger of God, *Gen. 8. verse 19.* This is likewise seene in *Simon*

*Simon Magnus*, who could not but acknowledge the miraculous power of the holy Ghost, by the laying on of the Apostles hands, so far forth that in the consideration of his owne guilt, and of a conuincing power or deitie therein, he desired them to pray for him.

The same is also witnessed in the seruants of the high Priests who being sent with wicked malice, and curled preiudice to intrap and betray our Sauiour, were by the miraculus power of his word and workes compelled to proclaime and confess; *No man ever spake like this man*. All these notes or markes, of the tru visions, dreames, or revelations of God, are euer generally, or for the most part wanting in the forementioned kinds, which being neuer free from some suspitious note of godly iealousie, therefore ought not but with much doubt and difficulty be at any time admittent. It may bee as yet further objected. How can it otherwise bee deemed, then that God himselfe is the Author of the former revelations, since they tend vnto his glory in the detecting and punishing of so hideous sinnes? It is hereto answered, that Almighty God is able to vsse and command euill instruments vnto good ends. He hath ordained the Diuell himselfe to be the common accuser of all sinnes and sinners. It is therefore no inconuenience nor repugnant vnto religion or reason, to affirme, that the Diuell himselfe, in the forementioned visions or dreames, by the commandement or permission of God, is the producer of the fore-mentioned murders, euill facts, vnto light and iudgement. God for his owne glory permitteth the Diuell by these his wonderfull revelations, to detect the named sinnes and sinners. The Diuell also for his owne end, and desire of their destruction, doth execute the Decree of God for their iust punishment.

But here may be objected againe, that the Diuell  
in

in his revelations (as is before mentioned) is not to be belieued or credited, although he speake truth. How then may men be allowed, to admit or make vse of these his visions or dreames in this kinde.

It is hereto replyed, Almighty God himselfe doth both permit and heare the Diuell when hee accuseth, as is manifest by holy Scriptures. Therefore among men, and by men also, his accusations may be heard and considered. Notwithstanding, since hee is oft a false Accuser, and the enemy of God and truth, hee may not bee credited in himselfe, no nor truth it selfe simply as in his mouth. Vpon his accusation therefore, if truth and certaintey doe declare it selfe, the force and vertue thereof, and not the accusation doth con-dict, vptight men and minds, vnto proceeding and judgement; it is not the Divels accusation, but the truth it selfe, vnto which haply that accusation did point inquisition, that by it selfe made manifest, is there-fore credited.

And thus with brevity hath the vanity both of all superstitions, and also of all miraculous waies of the detection of Witches and Witch-craft, beene in some few of their particulars generally unmasked. There are, and may bee many more besides these, which in these, and with these, will likewise perish and vanish, being by the same rule and reason compelled vnto the golden tryall of sincere religion and affecti-on.

The sole, true and warranted way, wherein vp-rightly men may walke herein before God and men, hath beene in this Treatise formerly disquired and dis-coursed. Therein (intelligent Reader) thou maist obserue two sorts of manifest Witches: The one is offered vnto the outward sense, in his apparent and palpable Sorcerous workes: The other is made euident by plaine demonstration out of the sacred word of

of truth. It hath ever preuailed with vulgar custome (because most sensible of the most grosse harmes more open to sense) to cast chiefly, or for the most part, the eye and common iealousie vpon the first kinde. The other kinde (because vsually least noted of sense, and therefore esteemed least harmefull to men) is both in the iust protraction or production thereof vnto the barre of Iustice much more rare and seldom, and also in common and vulgar obseruation is little or not at all considered.

Hence it proceedeth, that most men doe doubtfully resolute thereof; Yea, some men admire a worth therein, others esteeme it of reasonable and commendable use, vnto the satisfaction of their curiosities, in things secret and hidden from the knowledge of man.

But since Almighty God hath more specially (as is in the former Treatise prooued) both giuen most certaine and plaine indication, and information of this kinde, by the expressed fruites thereof, and the necessary inference of familiarity and consultation with other Spirits then himselfe, *Isaiah 8. verse 19.* and hath also so oft in so divers places iterated the great abomination, and his high detestation thereof, it is not onely the sauing duety of all priuate men to take more diligent and wary notice thereof, thereby to eschew and flye from it, according vnto Gods exprefse charge and command; but it is the charge of Princes and Magistrates also, to fulfill thereby the commanded execution of Gods holy wrath and vengeance vpon it; for whiche pleasing seruice and sacrifice vnto him, Almighty God hath vpon the everlasting records of his holy word fixed for euer the so memorable praise, and commendation of those famous Princes, who haue dedicated themselues vnto his will therein. As it hath beene declared by

what meanes Witches and Sorcerers , in two kindeſ ſeverally may be manifeſtly charged , challenged , and prooued as certaine and vndoubted Offendors : ſo also how farre presumption probabilities , or matter of iuft ſuſpition in both may blameleſly guide , and conduet vpright and equall inquifition , hath beene briefely iuſticed . From all which it is euident : firſt , that God in nature hath not ſhut vp in this ſubiect , the common entrance and doore of iudging , trying or deciding as equall , as in other caſes : ſecondly , that beſide and beyond that way , which God hath leſt open vnto ſenſible and reasonable progreſſe , herein it muſt neceſſarily bee prepoſteroſus presumption to breake out , or ouer-reach , as alſo in ſteade of that plaine approoued and authentike walke for the tryaſls of truthe ; the iudgement and condenmaſion of others , and the eſtabliſhment of mens owne thoughts , and mindeſ , to ſeeke irreligious footing , in the *Labyrinth* of amazinc wondeſments , and reaſonleſſe traditions and experiments . To walke in theſe waies , is no better then to runne away from God , in whom to truſt , though with ſome reſraint , and coeſtione of our longing vaine deſires , and ſatiſfactiōns , is truely farre more happy then out of the conduet of his allowance therein , to inioy the fulleſt meaſure or ouerflow of all the moſt obsequious inſluenſies of humane bliſſe . If true religion and pietie could ſettel this conſideration , the common folly of miſgouerned , petulant , inordinate , and intemperate expatiations in this kinde , would not onely in priuate men moſt vſually bluſh and be aſhamed , but a moſe euēn , ſtraight , and vniinterrupted way , being prepared thereby vnto iuſtice , would vſually bring forth a much more happy iſſue , then now is ordinary . Thus farre the loue of truthe , which I haue euer carefully ſought and ſtudied , hath offered violence vnto

vnto my priuate thoughts and meditations, exposing  
them vnto the hazard of publike view.

As my labour is not lost vnto my selfe, and my  
owne more confirmed satisfaction thereby : so if  
there be therein any good vnto the common good,

I know , good men will not for the thorne,  
refuse the fruite, for defect of elegance  
in stile, or obscurity of worth in the  
Author , quarrell with the  
matter it selfe.

*F I N I S.*

---

---